

AMERICA

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Chronicle

Home News.—In his message read to the Senate on May 23, President Coolidge not only vetoed the McNary-Haugen Farm Relief Bill but did so in language that was surprisingly vigorous. This was in contrast to the manner in which he had vetoed the measure in its first form on February 25, 1927. The President prefaced his message by declaring that "in its entirety it (the present bill) is little less undesirable than the earlier measure. The bill still is unconstitutional." As authority for this assertion, he appended an opinion expressed by the Attorney-General, John G. Sargent. After stating that the measure "is still as repugnant as ever to the spirit of our institutions, both political and commercial," the President discusses in detail his objections to it. "Its major weaknesses and perils," he asserted, "may be summarized under six headings," as follows:

- (1) Its attempted price-fixing fallacy.
- (2) The tax characteristics of the equalization fee.
- (3) The widespread bureaucracy which it would set up.
- (4) Its encouragement to profiteering and wasteful distribution by the middlemen.
- (5) Its stimulation of overproduction.
- (6) Its aid to our foreign agricultural competitors.

In addition to these objectionable features, the President enumerated others not found in the preceding measure. Following the receipt of the veto, the question of further action agitated the Republican leaders. It was the common opinion that the necessary two-thirds vote on a motion to override the veto could not be secured, though the Senate vote was 50 to 23 in favor of the Bill and the House had passed the bill by 205 to 117. Farm interests in the West, according to newspaper reports, were indignant at the Presidential action, and threatened to make it an issue at the Republican National Convention.

Since the current session opened in December, President Coolidge has vetoed twelve other measures in addition to the McNary-Haugen Bill. While the two latest vetoes, on retired officers' pay and the creation of the rank of bandmaster in the army, were being returned to the Senate, the House, through a coalition of Republicans and Democrats, was passing two bills previously vetoed by the President. These measures were both concerned with postal allowances. In the Senate, the 1928 Revenue Bill, after having been variously amended, was passed by a viva voce vote. According to estimates, the tax reduction contemplated by the Senate bill was \$205,875,000. This amount was \$83,860,000 less than that approved by the House. The Senate Bill, which has now been sent to the joint committee, was attacked by the House members of the Conference, immediately upon its passage.

On May 19, Great Britain returned a favorable answer to the Kellogg proposal for a multilateral treaty among the world powers renouncing war as an instrument of national policy. The British note was regarded as an unconditional acceptance of the principle of the Kellogg plan, the collateral declarations being interpreted as an attempt to bridge the differences between the French and American interpretations of the treaty. Comment on the French reservations to the treaty took up the entire first portion of the British reply. The French proposals that the violation of the treaty by one of the parties should release the remainder from their obligations under the treaty, was interpreted by the British Government as in accord with the speech delivered by Mr. Kellogg on April 28. While accepting the Kellogg proposals, the British note made it clear that Great Britain could not agree to any treaty that would run counter to the obligations arising out of the League of Nations or the Locarno treaties. Furthermore, that it could not suffer the proposed treaty to interfere with its conduct towards certain regions, whose "protection against attack is to the British Empire

a measure of self-defense." The note added, in respect to these two matters, that "his Majesty's Government find nothing in their existing commitments which prevents their hearty cooperation in this new movement for strengthening the foundations of peace." In conclusion, the reply stated that the Dominions have declared their "cordial agreement with the general principles of the proposed treaty."

Following the receipt of the British answer, Secretary Kellogg, on recommendation from the British Foreign Secretary, sent invitations to the Governments of the British Dominions inviting their adherence to the multilateral treaty proposals. Of the five Governments thus far approached, Japan is the only one, at the present writing, that has not returned a definite answer. The Japanese attitude, as reported in another column, has not been adverse to the proposals. The German answer gave complete approval; the Italian, as the British, endorsed the general principles involved but made no definite engagements; and the French reply countered the original proposals with serious amendments. After all the answers had been received and examined, it was stated, the State Department would determine whether the original treaty could be submitted again for final approval or whether it would be necessary to draft an article confirming the understandings and interpretations of the nations consulted.

Austria.—The International League of Anti-Prohibitionists met in Vienna on May 17, for its seventh annual congress. The meetings were held in the legislative halls of the Provincial Diet Building of Lower Austria. The delegates were welcomed by the Austrian Minister of Commerce, Dr. Schurff, and the Minister of Agriculture was also a member of the reception committee. In his speech of welcome, Dr. Schurff declared that Austria was vitally interested in the congress and stated that the country possessed no less than 140 breweries. The opening address by Baron de Luze, President of the League, repeated the familiar theme, that prohibition of alcohol constitutes an infringement of personal liberty and deprives a large part of the population of work. The anti-prohibitioners were dubbed "exponents of alcoholic capitalism" by the Socialist newspaper, *Arbeiter Zeitung*, which also recalled editorially the old slogan: "Thinking workers do not drink; drinking workers cannot think."

China.—Red Russian cavalry aided Marshal Feng Yu-hsiang's defeat of the Northerners near Tsinan-fu and scouted along the Shantung front. He had adequate equipment and supplies, it was reported, apparently from Siberia and Mongolian troops from a Mongolian Soviet Republic protected by Russia. Red Russian propagandists incited revolt in the Northern troops in Shantung and when caught were interned in Manchuria near Mukden.—Chang Tso Lin's massing of rolling-stock near Mukden augured his evacuation of Peking. His offer of truce to

the Southerners was disregarded. They, in turn, continued to advance on Peking till his stiffening defense checked them. He rejected Japan's advice to retire into Manchuria with forces intact and staked all on a struggle around Peking. American forces predominate among the protectors of foreigners in Peking where Lt. Col. Thomas Holcomb, U.S.M.C., is senior officer of the protecting troops.

Japan's warning to both the Chinese factions that she would take effective steps to prevent any disorderly incursion into Manchuria owing to her special interests in that region was received both in China and at Washington as evincing a tendency to restate claims based on the Lansing-Ishii agreement of 1917 which had been cancelled by the Washington Nine-Power Treaty of 1922. The South saw in it a menace to a united China and the North apprehended the danger of becoming a vassal state of Japan. The steady advance of the Southern forces towards Peking and the danger of disorder in that city has been met by a strengthening of the Japanese Legation guards and by the dispatch of sufficient troops to keep the Shantung railway clear and to keep order in that province. Nothing has been done, however, to prevent the orderly advance of Southern troops against the Northern Capital. Japanese women and children were promptly removed from the Peking danger zone to Japan or Dairen.

Germany.—Advance indications of Germany's swing away from Nationalism and a strengthening of the Left were verified in the elections of members for the new Reichstag. The new national Legislature will have 152 Socialist members, an increase of about seventeen per cent over the parliamentary elections of four years ago. The Communist representation also mounted from fifth to fourth place with fifty-four votes. This means that the Socialists and Communists number more than 200 in the new Reichstag, as against 176 in the old body. On the other hand the strength of the conservative Nationalists was cut down from 111 to less than 75. The middle parties also suffered in the elections. The Peoples' party including its Bavarian allies, lost fifteen per cent of its strength; the progressive Democrats dropped from 32 to 25 seats; and even the Catholic Center Party lost half a dozen seats. Yet the "Big Coalition" made up of the Socialist, Democratic, Catholic Centre and Peoples' parties holds 283 of the 489 seats in the new Reichstag.

The defeat of the Nationalist was not due to a dislike of the monarchistic policies but primarily for economic reasons. There was general dissatisfaction with the high cost of living resultant from the tariffs and taxation imposed by the Nationalistic Government on behalf of big agrarian interests. The bulk of the electorate considered the factions composing the Marx Cabinet guilty of having permitted the Nationalists to enact legislation that overburdened the masses. Nevertheless, while the strengthening of the republican regime was a secondary consideration for the voters, the removal of the royalist and

Progress of
Kellogg
Treaty

British Dominions inviting their ad-
herence to the multilateral treaty pro-
posals. Of the five Governments thus

Japanese
Warning

Anti-Pro-
hibitionist
Congress

Election
Returns

Progress
of War

Nationalist
Defeat

militarist contingent from power gave such strong assurance of preserving the existing regime that immediate steps were taken on these grounds for the complete evacuation of the Rhineland. France, England and other nations expressed satisfaction with the results of the electoral battle.

The victory of the Socialists and Communists was considered only a technical movement toward the Left. The constant strife between the two parties and the internal split among the Communists robbed their victory of the full promise of power it seemed to hold. A partial explanation of the Socialist gains has been sought in the appearance of small peasant parties represented by nearly 30 members in the new Reichstag and formerly affiliated with the Nationalists. The old Socialist-Centrist-Democratic combination, later reinforced by the Peoples' Party, held Germany together in the years immediately after the war, initiated and carried on the policy of pacification exemplified in the Dawes Plan, the Locarno agreements and Germany's entry into the League of Nations. The new national Legislature has four less members than its predecessor as a result of the dissipation of nearly 1,000,000 ballots among various "splinter parties." As a consequence about sixteen mandates were lost, since none of these minor factions polled in any one district the required number of votes for a candidate's election.

Great Britain.—Amid many pleasantries, such as have accompanied the so-called "Flapper Vote" measure through all its progress, the House of Lords has followed the Commons in favoring the bill granting suffrage to women on equal conditions with men. The majority for the bill was 79. Through this bill, the franchise will be extended, at the next general election, to some five million additional voters. — Further progress in regard to Parliamentary acceptance of the Revised Prayer Book was made when the Ecclesiastical Committee of Parliament by a vote of 20 to 3 decided that the measure as proposed does not prejudice constitutional rights and may be presented to Parliament. The procedure, it has been stated, will reverse that of last year when the House of Lords approved the new Prayer Book before the Commons had voted on it. Action will now be first taken by the Commons, and upon its approval, the measure will be introduced in the Upper House. Appeals have been made in the newspapers and magazines in an effort to persuade the non-Conformists to cease their opposition to the Revised Prayer Book.

Greece.—Reports from Athens announced the re-entry of former Premier Venizelos into active political life. The declaration from the "Old Man of Crete" was a signal for the renewal of the bitter factional feuds which have been disturbing the country ever since the overthrow of King Constantine. The veteran Cretan dramatically declared himself the leader of the Liberal Party and directly challenged the strength of the present nominal leader, Fi-

nance Minister Kafandaris. At a special session of the party M. Kafandaris declared his intention to resign both the chairmanship of the party and his Cabinet portfolio. Five other ministers followed the Finance Minister's lead and Premier Zaimis was obliged to accept his resignation. The Premier then tendered his own resignation and that of the whole Government to President Konduriotis. The moderate and the extreme Royalists were agreed in considering M. Venizelos as a French agent bent on destroying the policies which Foreign Minister Michalakopoulos has so far successfully cultivated. Huge mass meetings were held in protest of the former Premier's return to political life. Venizelos himself frankly declared that his help was necessary to preserve law and order and to prevent the country from drifting into disaster.

Italy.—Premier Mussolini's electoral-reform measure, which was passed by the Chamber of Deputies last March, received the approval of the Senate and was signed by the King on May 21. Over a hundred members of the Senate were absent when the bill was voted on, and of those present close to fifty cast negative votes. Among the opponents of the measure were many former prominent diplomats and statesmen.

The Arctic explorations of General Nobile in the dirigible airship, Italia, were proving fairly successful. The first flight from Spitzbergen, in the direction of Greenland, was of short duration, as the ship encountered adverse winds which necessitated a prompt return to its base.

The flight to the east, in the region of Lenin Land, lasted nearly three days and nights, in spite of fog and extreme cold. Low visibility made it impossible to distinguish the ice-covered land from the frozen sea, and the project of lowering a landing party to make more detailed exploration was not feasible on account of weather conditions. Upon his return to the base on May 18, the commander gave high praise to the devotedness and endurance both of the crew of the Italia and of the land force responsible for conditioning the ship. Early reports from Spitzbergen gave the impression that General Nobile had denied the existence of Lenin Land (formerly called Nicholas II Land), but a later statement from the commander reasserted its existence, declared it was larger than previous explorers had reported it, and cast doubt upon the existence of Gillis Land, whose discovery had been claimed by early Arctic fishermen.

The flight to the North Pole was successfully accomplished the next week, the Italia leaving its base early in the morning of May 23, and reaching the Pole in a little less than twenty hours, after a flight of more than 700 miles. Unfavorable weather conditions frustrated the intention of lowering a landing party, but General Nobile dropped from the air the great cross which had been blessed by the Pope, and which carried within it an autograph note of the Holy Father. With it he dropped the flag of Italy and that of the city of Milan. After

Socialist Victory

Parliamentary Notes

Electoral Measure Becomes Law

Arctic Flights of Italia

Polar Trip

Venizelos Returns

cruising about the region of the Pole for two hours, the Italia set out on the return voyage. Head winds impeded its progress. At the time of going to press it was nearly twenty-four hours overdue and was being anxiously awaited at Spitzbergen.

Japan.—Consequent on the opposition of members of the Diet to his policy, Kisaburo Suzuki, the Home Secretary, tendered his resignation which was accepted on May 3. Baron Tanaka, the Prime Minister, temporarily took over the Home Office portfolio. Mr. Suzuki had represented the ultra-conservative elements in the Government party and aroused the indignation of the Opposition by abusing his official authority for party ends in the late elections, and by charging the Opposition with trying to make the Diet, instead of the Emperor, the center of Japan's constitutional system. He had also boasted that Governments, being responsible to the Emperor, did not need a majority in the legislature.

The recent election, the first trial of Manhood Suffrage, was marked by Communistic propaganda from the mildest to the most radical. A nation-wide police raid, besides securing much of such literature, rounded up some 350 suspects to be prosecuted next Fall under the Peace Preservation Law of 1925 against organizations to reform the Constitution or invalidate property rights. Such organization began in February, 1926, among factory workers and extended to farmers and students. The Government, while energetically suppressing radical organizations, legalized trades unions as far back as 1919. Around the Japanese Federation of Labor has arisen a Labor Party modeled on that of England, aiming at reforms through Constitutional means and relying on the efficacy of Manhood Suffrage.¹

Lithuania.—The tenth anniversary of the establishment of the Republic of Lithuania was celebrated on May 15. Some of the achievements which were recounted to the credit of Lithuania during its brief period of national independence were the early placing of their currency on a gold basis; the maintenance of a favorable trade balance except for two years of bad harvests; the bringing of neglected lands under intensive cultivation; the building of roads and bridges, and the establishment of what may be regarded as a model Concordat, for troubled modern conditions, with the Holy See.

Russia.—Anxiety was reported as to the progress of the Spring grain sowing, regarding which no figures were as yet available. Winter wheat had suffered severely in North Caucasus, Kuban, and parts of the Ukraine, which are the chief export regions. According to the Government plan, the Spring sowing should show an increase of three per cent over last year, which will just about make up the losses on the Winter sowing which was

proportionately that much smaller. The grain collections, though somewhat improved in the third five-day period of May were said to average only about one-third of the estimated figure for the first half of the month. This condition was said to prevail despite the most vigorous efforts, such as the arrest of considerable numbers of persons for speculation in grain. Collective or State dustial conditions which were noted at the beginning of farms were being planned, with the hope that they would help in the difficulty. In the meanwhile details were given in *Izestia* of a large-sized scandal in the Province of Smolensk, involving graft, mismanagement, drunkenness and other crimes, which resulted in the dismissal of the local Communist Party organization and its replacement by more trustworthy officials from other areas. Similar events were reported from other sections. A decree of May 17 forbade public gambling throughout the whole of the Soviet Union. An exception however is made for race-tracks.

Spain.—A report which was circulated from a press bureau in Paris a few weeks ago, that King Alfonso of Spain was contemplating seeking an annulment of his marriage, received emphatic denial from the Vatican on May 18. It was made clear in the statement from Rome that the elaborate solemnities surrounding a Catholic royal marriage of recent times precluded any practical possibility of the presence of factors which might render the contract invalid.

Sweden.—Almost a general strike occurred on May 22 in Stockholm, when virtually all the workers in the city quit their jobs in protest against the Government's labor legislation. Thousands marched past the royal palace and others paraded past the Riksdag building carrying banners. The buses stopped running and the trolley service was badly crippled. However there was no disorder. The trouble had arisen over a bill providing for a collective agreement and a labor court. It was aimed at prohibiting strikes and settling such disputes by a new tribunal.

Next week, G. K. Chesterton, in "The Challenge of the Mind," will renew his polemics against some exponents of modern thought, and will defend Christianity with his usual brilliance.

An interesting but half-forgotten incident in American history will be recounted by George Barton in "General Grant and the Third Term."

"Science Returns to Religion," by A. C. Klass, is a careful study of a number of recent contributions to Revelation by some modern scientists.

R. R. Macgregor will contribute a centenary article in honor of the great Catholic painter, Goya.

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Curbing the Federal Courts

THE junior Senator from New York has addressed himself to a task which will probably strain all his ability, undoubted as that is. Holding that the Federal courts have been "the greatest offenders" against the constitutional principle of local self-government, Senator Wagner proposes to initiate legislation to curb the power of these tribunals.

In substance, Senator Wagner's proposal appears to demand that a local public utility shall not have recourse to a Federal court until it has been shown that there is no remedy in the local courts. The Senator observes that the source of the company's rights is the State, "but when their duties are in question, the utilities are showing a marked preference for the Federal courts and an antipathy to the jurisdiction of the State courts." All the company has to do is to raise an issue, more or less intimately connected with the Fourteenth Amendment, and the State courts are forthwith deprived of all power to rule. This procedure, thinks Senator Wagner, is wrong. "There is no reason why local issues should not be first fully litigated in the State court and taken to the Supreme Court of the United States by way of the highest court of the State."

We agree fully with Senator Wagner that something seems to be wrong. At the same time, it seems to us that his protest comes too late by almost sixty years. Proposed ostensibly for the further protection of "the due process of law" and specifically for the absolute elimination of "rebellion" in this fair land, the Fourteenth Amendment has become as a mighty oak under whose cooling shades the corporations of this country have sought rest, refreshment, and the sanction of a larger income than the local communities have been willing to grant. A glance at an annotated edition of the Constitution will show how often this Amendment has been invoked for purposes assuredly far beyond the purview of the men who framed

it. Analysis will disclose how rarely the corporations have appealed in vain. When the Fourteenth Amendment set the style, few were the District Federal courts that refused the ampler jurisdiction which it conferred upon them. It is a stupid corporation indeed that cannot make out a prima facie case to show that a city ordinance or State law deprives it of property without the due process guaranteed by this Amendment. And with that showing once admitted, the local courts fade out of the picture.

Again expressing our agreement with Senator Wagner's diagnosis, we fear, with Cap'n Cuttle, that "doctors are in wain." The Civil War Amendments together with the Eighteenth and Nineteenth Amendments have operated to weaken local self-government. Federal legislation invading the police powers of the States, and the weak yielding of most of the States to the lure of Federal subsidies, have brought us to a condition which makes some of us wonder how long we must wait until the States differ in no essential respect from geographical divisions or conquered provinces. Powerful lobbyists at Washington demand Federal aid for State roads, State schools, and State health departments, and whenever such aid is granted, Federal control follows as day follows night.

It is not to be wondered at, then, that a public utility, wholly local in ownership and operation, appeals to the Federal courts as often as it falls foul of a local restriction. That is the fashion of the day. Not for a moment do we deny that such appeal is occasionally justified; but we fail to discern any justification in the case of the local traction company to which Senator Wagner refers. If we wish to "curb" the Federal courts, the best policy is to bend our efforts to get back to the local self-government ordained by the Constitution. That will be a difficult journey, but one that is feasible.

The Routousless Mr. Baldwin

THE newspapers announce that the highest court of New Jersey has at last vindicated Mr. Roger N. Baldwin, of the American Civil Liberties Union. This is an error. Not Mr. Baldwin, but the constitutional right of free assembly has been vindicated.

During the War, Washington played havoc with certain of our liberties specified in the original Amendments. Congress argued, apparently, that in war-time constitutional guarantees are apt to be a nuisance. As war is waged today, perhaps Congress was right.

Unfortunately, this war fever lingered in some States long after the War was over. It is not of record, however, that it occasioned serious inconvenience to any except mere workingmen, and similar persons, who thought they had a grievance. Workers in Passaic four years ago felt themselves aggrieved, and to air their troubles Mr. Baldwin organized a street-meeting. According to the indictment, this meeting "did then and there unlawfully, routously, riotously, and tumultuously make and utter great and loud noises and threatenings . . . to the great terror and disturbance not only of the citizens of the

said State there and then being and residing, but of all others, the citizens of the said State then passing and re-passing . . ." It was a mob that Belasco might have envied.

For his routousness—precious word!—Mr. Baldwin was ordered to be jailed and fined. But after inspecting the Magna Charta, which it pronounces "the mainstay of the British Constitution," as well as sundry Federal and State guarantees, the highest court of New Jersey finds that after all Mr. Baldwin was not routous but routousless.

We could never follow Mr. Baldwin very far, deeming him an unsafe guide. But his perseverance has shown that the right of free assembly still exists in New Jersey, and for that we thank him.

The President on Education

WHATEVER we may hold as to Mr. Coolidge's principles in politics, the President is always happy when he expresses himself on the need of religion in public life and, particularly, in the schools. Only last year he said quite plainly that the college which did not lead its students to place an increasingly higher value on religion and morality, was blind to the most important phase of its mission. Recurring to this topic at the Phillips Academy celebration last week, the President presented his thesis even more forcibly.

The whole foundation of enlightened civilization, he thought, rested on religion. "Unless our people are thoroughly instructed in its great truths, they are not fitted to understand our institutions, or to provide them with adequate support." Schools such as Phillips had been founded in the early days to teach the principles of religion and morality; indeed the "first and principal object" of this celebrated school was "the promotion of true piety and virtue." It provided instruction in English, science, and the classics, but its teachers never forgot the honored place of religion in education. Nurtured according to these sane principles, Andover's alumni became prominent "in the service of God and man."

For our independent colleges and secondary schools to be neglectful of their responsibilities in this direction is to turn their graduates loose with simply an increased capacity to prey upon one another. Such a dereliction of duty would put in jeopardy the whole fabric of society. For our chartered institutions of learning to turn back to the material, and neglect the spiritual, would be treason not only to the cause for which they were founded, but to man and God.

While welcoming the President's words, we venture to give them the extension which the facts properly demand. The evil effects which he foresees will be occasioned by any school which declines to admit that the teaching of religion has a rightful place in the curriculum. A State school without religion puts "in jeopardy the whole fabric of society" quite as definitely as an independent school, once religious in tone but now wholly secular. This Review has never said in so many words that the graduates of such schools draw from their training "simply an increased capacity to prey upon one another"; we are

willing, however, to admit that the President is probably right. And we further agree that any school or college which in this Christian era turns to the material, and neglects the spiritual, is guilty of treason "to man and God." For all who wish to rear a pagan generation, well acquainted with the art and science of the day, the school without religion may suffice. But it will not suffice for educators who hold that the pagan school is not a fit training place for young Americans who are to uphold the ideals of a Christian civilization.

The President's words encourage us to believe that many of our leaders are returning to older and saner principles in education. Our first schools were definitely religious in tone and purpose. The bare possibility that the teaching of religion and morality would ever be excluded would have horrified their founders; but under the influence of a philosophy neither Christian nor American we actually effected that conclusion.

The aim of every American educator should now be to undo the harm. To devise a method which gives our young people an opportunity of learning something of religion and morality at school will be difficult, but realization of its sore need will make it possible.

Our Deranged Epitaphs

REFERRING to certain representatives of the new school of biography who never waste a kind word, if any such are in their vocabularies, on the Founders of this Republic, we wrote, some weeks ago, "They dipped their pens in a mixture of bile with gall." A keen-eyed critic from Detroit takes us to task for "an improper use of terms," explaining that "bile and gall are the same substance, the secretion of the liver."

Very likely our correspondent is right. If he is not, we are unable to correct him. In any case, we plead a figurative use of "bile" for "ill-humor" and of "gall" for "effrontery." Victims of a deranged liver are apt to excel in these unpleasant qualities, as Dr. Johnson has observed, and in this respect are qualified for the writing of biography according to the new principles. Hence we accept the correction and bow in apology.

The incident points the need of accuracy in the use of words. Someone—was it Talleyrand?—has said that the chief worth of language is the concealment it gives one's thoughts; yet there are times when we wish to dispense with diplomacy and to say what we mean. Dr. L. F. Vanhagan, of the University of Wisconsin, holds that "a good working knowledge of English is decidedly helpful, and to some extent, essential." The worthy professor refers in particular to students of engineering, but it is clear that "a good working knowledge of English" is never a handicap, even to an editor, except in those instances, which every editor has known, when speech is only silver, but silence gold.

Dr. Vanhagan's contention was reached after he had examined a number of papers submitted by his students of engineering. It appeared that some of these young persons defined "potent" as "something drinkable,"

"agrarian" as "grass-eating," and "pseudo" as "a Mexican coin." A test was then arranged by Dr. Vanhagan, and the result adds some admirable specimens to our cabinet of "howlers." "Celibacy" was defined as "happy persons," and "sextant" as "a person who rings the church bell." "Pedantic" was translated by "traveling on foot," and "phonetic" by "bordering on the insane." One young genius affirmed that "puerile" meant "pertaining to dogs," while another wrote that "albino" was "an animal similar to a mule."

With these terrible examples before our eyes, we are highly resolved never to write again of bile and gall. Found guilty of a nice derangement of epitaphs, we shall, with Mrs. Malaprop, illiterate both from our memory.

Business Brought to Book

THE United States Chamber of Commerce recently passed a vote of confidence "in the general integrity and sound ideals of modern business." However, the Chamber thought it well to observe that not all "modern business" had been faithful to sound ideals.

It is to be hoped that the Chamber will find effective means of enforcing its principle that "corporate forms do not absolve from, or alter, the moral obligations of individuals." In the early days of the corporations, theft, oppression, and even murder, were thought by some organizers to be perfectly licit means of acquiring property and of increasing it: in more recent times, these rough methods have been replaced by lying, bribery and perjury. The Chamber holds that the stockholders of corporations are bound to protest all such methods, even publicly, when private remonstrances have been found useless. For it is clear that "stockholders cannot accept the profits from this corruption, and escape the moral stigma which inheres in such profits."

The Chamber assumes a high moral ground. Stockholders must repudiate the acts of their agents when these contravene the moral law; otherwise, they are no better than receivers of stolen property.

All this is very proper; yet for another reason "big business" will be well advised to take to the narrow path, and to stick to it. The spirit of unrest is abroad. Radicalism has triumphed at our very doors, and radicals born and bred in our midst are anxious to find a pretext for an economic revolution at home. Not all the Bolsheviks are in Mexico and Russia. They are hard at work among the laboring classes in this country, and they have used to great advantage the scandals uncovered by Senator Walsh. One case of tampering with the courts, or a single instance of the purchase of a Government official, will do more to spread unrest and discontent among the workers than a thousand Bolshevik orators spouting at our street corners. The worker will not listen to the orator as long as he confines himself to theoretical considerations. But when he can strengthen his theories by an appeal to fact, he has proved his case to many.

We are somewhat dubious as to the effect of an appeal to the moral sense of corporate wealth in this country;

at least, of that corporate wealth recently figuring in our courts. Mammon is the least erected of all the demons, as the poet teaches, and responds more readily to motives of self-interest. Bolshevism is at least equally objectionable, but if it can scare Mammon into a state of comparative rectitude, it has served a good purpose.

Catholics and the Press

WHAT are Catholics going to do about the press? At least a partial answer to this question is that they are beginning to pay critical attention to it. The boycott on Mexican news with a religious slant, which the newspapers have long practised, has contributed to this encouraging result. The recent account of the enraged Spaniard, who killed four nuns in the headlines of some English and American papers, has been another part of our education. The story, like most of the Spanish stories emanating from France, was proven last August to be a "fake," and yet it appeared all over again in May in some English papers, and in the *New York World*. These papers, when the error was proven, apologized. Another Spanish canard, a little older, concerned a supposed annulment which the King of Spain was asking of the Holy See because of the illness of his eldest son. The magazine *Time* was particularly offensive in its treatment of this story, which, apart from the fact that Alfonso's eldest son is said to be perfectly well, that the King and Queen are happily married, and that the Holy See is entertaining no such application, was exact. From all this, one may judge the value of other "news" from Italy, China, Germany, France, etc.

The fact is that the foreign correspondence of our newspapers is the least satisfactory of all the services which they supply. Nearly every canon of journalism is violated in it. Editorializing, suppression of the truth, undisguised propaganda, partial or even false reporting, are some of the more glaring faults that constantly mar the foreign dispatches. The news agencies do not sin so openly as do the special writers for some of the papers, but no foreign news is altogether reliable.

The reasons for this are various. Laziness and the social life abroad are partly responsible. Lack of supervision and ignorance at the editorial desk are to blame. Even more so, perhaps, is the species of censorship which practically every foreign country exercises. The foreign correspondent is a kind of ambassador and he cannot live abroad, still less practise his profession, unless he is *persona grata* to the Government, to which he is in a certain sense accredited. He must not send out anything which may offend the political authorities or, if he does, he will be expelled or at least cut off from the sources of information. To overcome this handicap some papers station men on the frontier, but such stuff, tainted at the source, is worse than useless.

Whatever the reason for a scandal of the foreign correspondence, the fact remains that it is a scandal, and a note of critical protest to editors and managers will help keep the record clear.

The Psychology of the Medical Missionary

DOROTHY J. WILLMANN

THIS is not a declamation of "modern psychology." Rather is it the promotion of one little fundamental principle, found to exist throughout known ages, and of a certainty to be met with in the future. Accepting it, therefore, as it is logical for us to do, and applying it to one of the greatest problems facing Catholics today, we find that it is a priceless though not a complete nor a perfect solution.

The senses are an avenue of approach to the intellect. It is wise therefore, in the missionary program of the Church, to utilize one of the most practical means at hand whereby conversions may be made. Medical Missions serve as such a help. They constitute that phase of missionary activity by which the missionary, whether lay or religious, offers physical surcease to misery and tenders relief to the bodily afflictions of his flock. They include hospital and dispensary work, itinerant activities, both stationary and transient classes in general hygiene, and the teachings of sound principles of health.

Medical Missions are not new. They have been practised since the time of our Divine Saviour. "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the Kingdom, and healing all manner of sickness and every infirmity among the people. And His fame went throughout all Syria, and they presented to Him all sick people that were taken with diverse diseases and torments, and such as were possessed by devils, and lunatics, and those that had the palsy, and He cured them." Through tendering succor to the sick, He won many to see the Light of Truth, the Word of His Father. "Receive thy sight. . . . And immediately he saw and followed Him, glorifying God, and all the people when they saw it, gave praise to God."

What Christ did by an act of His Divine Omnipotence, it has been given to man to do in the human order, following the mandate given to the Apostles: "Heal the sick, raise the dead, cleanse the lepers, cast out devils; freely have ye received, freely give."

Throughout the ages individuals, Fabiola, Basil, Jerome and Vincent de Paul, practised the Christian art of healing, winning to the Faith thereby many who otherwise would have found it hard to appreciate the teachings of Christ. Institutions grew up. Sisters of Charity, and communities too numerous to mention, followed the command of Christ to heal the sick and preach the Gospel. Today in our own hospitals the happy fate of a patient, after he has left the walls of the hospice, is often to inquire into the faith of those who have ministered so tenderly to his needs, and to seek out the reason for such untiring charity. The few exceptions when a patient feels that he

has been treated unkindly also prove the point, for invariably he will be the loudest declaimer of those who profess a love of Christ and his afflicted children, but who fail to carry out this charity in daily actions. It is always, particularly to those who are ill, a case of the "deed for the thought."

Glancing quickly over the mission countries our gaze is startled by the physical conditions of the inhabitants. Poverty and ignorance have left an almost indelible stamp. Hygiene and sanitation are unknown terms. The witcheries of pagan cults, practice of sorceresses, and idolatrous ritual, leave in their wake an impoverished humanity, weakened physically, mentally and morally. Undernourished bodies, without a spiritual background, are weak armor against the insidious thrusts of the devil. Disease is easily contracted when vermin and filth are rampant. Some herbs may be curative, but the murky mixtures conned by wily witch doctors to the accompanying tune of devilish incantations are fatally disastrous. Weird spells woven over whole sects of pagandom leave only misery and perverted morality. Infanticide is a substantiated claim of the parent. Barbarous practices giving little note to the shadowy margin of life and death are prerogatives exercised at will, or random.

It is not surprising, then, to find a mission field admitting that eighty per cent of its natives are tubercular. It is not to humor the imagination that we must acknowledge that there are more than a million blind in another mission country. Social diseases are so prevalent that the labor supply of territories has been threatened, forcing a government to install the most stringent and at the same time degrading methods of examination and treatment. An unbearable measure in our ideas of civilization, this, yet explicable though not commended in the understanding of the two evils to be chosen from. What outlook can such peoples cherish? Sunk in the depths of their own misery, degraded by religious cults that warrant basest immorality, their bodies are undergoing the natural punishment consequent upon their habits of living. Poor ulcerated emaciated skeletons! Yet for these did Christ suffer agonies and torments, cruel scourging and painful death on the Cross. For these, too, did Christ rise glorious and immortal, leaving to all men a priceless heritage in the knowledge of a haven above where all shall stand alike before the judgment throne of God waiting to hear the judicious sentence: "Come, ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world. . . . Amen I say to you, as long as you did it to one of these my least brethren, you did it to me."

Words are never so forceful as deeds. Every missionary, excluding, of course, those who are assigned only to professional work in the larger cities of the Orient, has found that it is essential to assist the children of his flock when they are ill. A dogmatic sermon counts for little at first, particularly when it sometimes takes years before a missionary learns the language of his people. But let a missionary ease the wounds and hurts, soothe the aching ulcerated limbs, and he has made friends. Let him guide the populace through a siege of malaria and cool the fevered brow of a delirious countryside. Let him bandage the open cuts and running sores. His teaching is practical, and bears fruit. He is a living example of Christian charity, he who left home, friends, and comforts to carry on the Divine work of his Almighty Master. No vain glory here. Only one motive has actuated his missionary vocation. Surely there must be goodness and truth in a religion that prompts such heroic sacrifice. What better proof could be sought than the ministrations of the missionary to those ignorant far-away peoples?

Then a little dispensary is opened. Small, unobtrusive and scantily furnished. Yet the natives flock to it when they are suffering. They are offered kind advice and are guided in what is best for them. They are told the rudiments of hygiene and cleanliness, and warned of inevitable contagion. They fear at first, not quite understanding. It is not long, however, before the coolies at the mission have passed the word abroad that the Padre insists upon boiled water. They try it, and although it is tasteless at first, they soon feel the good effects and notice that there is less sickness. Then the missionary lady doctor is called to aid a supposedly dying woman, but she finds that the native is only overcome by the lack of pure air in the dank hut and by the strenuous maltreatment of a native helper. She relieves the oppressive conditions and the woman lives. A missionary nurse goes through the slums and finds starvation raging and lack of sanitation a staggering reality. Whole families are sick, some even dying in their pitiable poverty. A little loving care, nourishing food, wholesale cleaning, and necessary medicines, and a peaceful calm is brought to reign where filthy havoc had presided.

Then when the hospital is erected and the portals are flung open to suffering humanity, the change in the mission section is immediately perceptible. Human reactions have always been the same and are quite a safe investment.

It has rightfully been said that medical missions are the signposts to Christianity in all places, and that they are a necessity in poor and interior lands. They are the life of the mission. They express in unequivocal terms that there is an all-powerful Love pulsing through the veins of Christianity, carrying a message of hope and charity. Pagan superstitions and idolatrous sophistries are swept over in the mighty current that issued with the precious drops of Blood that fell from the Sacred Limbs upon the Cross, ever gaining force and power in nearing the loving arms of the Saviour.

Missions are a work incumbent upon every Catholic.

The meaning of the word Catholic, and one of the infallible notes of the Church, loudly and indisputably acclaims the universality of the Catholic Church. Yet, through whose activity has the Church been spread, and by whom shall her teachings be promulgated throughout the world? By none other than the Church Militant, those who are faithful followers of Jesus Christ, every Catholic member of the clergy, Religious and laity. We, too, can foster the work of medical missions, and help those missionary priests and Sisters, doctors and nurses, to exercise that certain humanitarian and practical expression of Christian charity whereby is given to the lands that lie in darkness the opportunity to catch a ray of sunshine which emanates from the source of everlasting Light.

A Night with the Archangel

IRVING T. McDONALD

HIS name is Archange Bonaventure Deveau, and he is a third or fourth generation descendant of those tragic-starred Acadian farmers whom British avarice drove at gun-point from their simple farms in 1755. Some remnant of these, staunch and indefatigable, returned to the peninsula in a later year and began again the labor of establishing homes on virgin soil, this time in a corner of Digby County now known as the Clare Settlements. And here today may be found the sons of their sons, pure of strain and blessed with the same compelling simplicity of heart.

Such is the archangel, who, despite his nearly four-score years, labors daily in the fertile fields of his Hectanooga farm; seeking to hoard no wealth, sagely content with the bounties of nature, and humbly asking of nature's God only the strength to gather the harvest into his barns.

True to Acadian tradition, the door of his farmhouse stood open, and Archange himself welcomed us into its lamplit interior. His pleasure in our visit was genuine, but entirely lacking in that humble gratitude with which the elderly so often acknowledge guests, as though they recognized a conscious charity in the visit. Archange knew we had no charity to offer, for he needed none. He was glad we were there, but he rightly supposed that we were equally glad to be there.

He smoked his pipe as we visited, and rocked comfortably during the less exciting parts of his tales. When the action of his narrative would quicken, his back would straighten and he would lean it tensely forward as he pressed his hands into eloquent service to supplement the picturesque patois of his tongue; and then the group of round-eyed grandchildren who lined the walls and choked the doorway would become rounder-eyed than ever, thrilled at the oldest tale as strongly as when they first heard it. And a mouse in the cupboard gnawed with incautious immunity all through the evening.

"De tam cat," Archange explained with an indulgent little laugh, "she's be here but don' ketch him yet."

No youth of twenty could bring to an occasion a greater degree of vivacity than that with which the old man en-

livened his discourse, nor could many poets exceed the vivid accuracy with which he illustrated his tales. These illustrations were frequently of the concrete variety. At one point, for example, the talk was of bears, and I asked about the deadfalls he had mentioned.

"Can show you dat so easy!" he chuckled, and down he went on hands and knees—and he seventy-five, mind—reaching back of the stove for sticks of kindling. And then and there I was initiated into the mysteries of dead-falling bear. A snare for moose was similarly made understandable, and when wildcats were the subject, an iron trap with pedals, chains and all, was produced, set, and sprung for my improvement. Another yarn of whimsical humor that concerned a pair of wool gloves and a dog of unorthodox appetite, inspired him to display a pair of newly-knit mitts of the same description that I might know exactly the kind that figured in the story. I suspect he must have regretted that the animal itself was not available for demonstration purposes. Later in the evening he started a story about a skunk, and when he paused uncertainly and stopped to feel questionably around under his chair, a doubt arose in my mind, but I breathed freely again when he pushed out his coffee-can cuspidor.

There was no limit to the range of his stories. Adventures of the hunt came first. I learned of the remarkable manner in which a bear skins the sheep he has killed, and how deftly he tosses the denuded carcass into the air and catches it across the back of his neck to carry off to his den; of a particular bear who, in an ill-advised moment, sat on a trap and forfeited a piece of hide as big as a chair-seat; of the technique used in dispatching moose after they are snared and are lugging the snare-log around the country to their probable inconvenience.

"Sometimes," he explained, "we're shoot dem wit' gun, sometimes murder dem dead wit' axe."

Mysteries, too, are soberly dispensed at Nova Scotian firesides. Several tales there are of strange folk found wandering in the woods, who can only talk some "chee-chah-chah" kind of talk. The conclusions of these folks' histories are strangely uniform. Large envelopes full of money come for them in the mail, and the strangers depart soon thereafter without ever revealing a hint of their mysterious pasts.

A dramatic note was struck when Archange elected to act the part of Jerome, that legless, wordless enigma whose presence haunted the Clare district for forty years of the last century. Vividly our host depicted him kneeling before the fireplace, hands pressed tight against his sides, while the Russian girl, seeking to discover his secret, crept up behind him with a shotgun and fired two shots close to his ear to startle him into speech. But Jerome, so we were informed as Archange got back to his feet again, only mumbled something unintelligible, and ultimately his secret died with him.

"Dat Russian gal he's pooty good-lookin', too," the old man added with a sprightly look. "I'm sit on his door-step maself, once-twice."

But interest reaches fever heat when Archange speaks

of Indians. It becomes certain at once that he is not referring to the contemporary red man, of the type represented in the neighborhood by Sam Francis and Joe Charles, who, as they pursue their peaceful calling of weaving and marketing baskets, are no more picturesque or dangerous than any other denizen of Digby. No, it is of the early Algonquin and Iroquois that he speaks, and to hear him describe their habits and deeds is to believe in Indians again.

His mother had lived twelve miles back in the forest from where the Deveau farm is now situated, and her only neighbors were the Micmacs, an Algonquin division. She lived much of the time alone, for there were days on end—if not longer periods—when all the men-folk of her household would be off logging, and during the years of this frontier life she had neither fear nor cause for fear. For the Micmacs, according to all authorities, are not an unfriendly tribe.

But not so the tribes from the mainland (Iroquois, presumably, from habitat and character) who conducted raids across the Bay of Fundy and carried off prisoners to their fattening pens in what is now New Brunswick, to be tortured and eaten. There were no interruptions as the archangel related the story of the "fat feller" whom such renegades seized and carried home with them for an immediate feast. He was hung from his heels, skinned and roasted. But his friends from across the bay came in swift pursuit, and he was avenged before he could be eaten.

And then, by special request (for it was evidently an old favorite), was told the tale of the boy and girl who were captured on the lakeside as they were returning from school and whisked away, schoolbooks and all. What became of the boy I do not recall, for it was not germane to the story's issue, but the girl was adopted into the tribe and became a member of the chief's household. Years later she recognized in a recent recruit to the fattening pen, her own father. Before the obvious purpose of his captors could be accomplished, she supplicated the chief, and was rewarded with the freedom not only of her father but of herself, and permission to return to their home on the peninsula. . . .

Of such things as these are the nights of Nova Scotia made. They are the tales of Archange, some of which are new with him, and some he must have heard at the fireside of Bonaventure, his father; while others, perhaps, date back to that previous Archange who was driven away in 1755, but who had the heart and soul to return. And generations yet to come will hear them, and in the same kind of setting.

For progress is slow in Acadia. A pair of iron ox-shoes from Hectanooga are functioning as paper weights before me as I write this, and remind me that in the land of Evangeline the plow-ox is still preferred to the tractor.

I bade goodbye to Archange next day, conscious that I had participated in a miracle. I had spanned a century and touched hands with the frontiers of American civilization.

The German School Question

JOSEPH SCHRÖTELER, S.J.

GERMAN Catholics have just been engaged in a bitter fight for the preservation and proper development of their Catholic schools. In order to understand the German school question, it must be borne in mind that public schools are a matter of fundamental policy in the German Reich and that in the field of elementary education the erection of private schools is a task of extreme difficulty. Added to this is the fact that before the Constitution of 1919, the school was purely a concern of the individual States. The Reich had nothing to say about the educational system, but due to the influence of Socialism and Liberalism, certain general principles referring to the regulation of the school system were introduced into the Constitution. Their application, however, was to be left in the hands of the several provinces.

Besides, up to the time of the Constitution, with the exception of a few German States (Baden, Hesse, the Prussian province of Nassau, and several other small parts of Prussia), the confessional school was the general rule. Scarcely anything was said in the law about the inner nature of this school. There was indeed a purely external limitation, requiring that Catholic children be taught and trained by Catholic teachers. Unfortunately, this often resulted in outward conformity being the teacher's only essential qualification. As a consequence, it was frequently impossible to remove a fallen-away Catholic teacher from Catholic schools, since from the juridical point of view he was still considered a Catholic.

Of course it was possible, in the so-called *Diaspora* districts which included a small minority of Catholics, to establish public confessional schools under certain conditions (in Prussia sixty pupils were required in the smaller parishes, and 120 in the larger ones). In all other cases, however, the Catholics by dint of great sacrifices had to erect private schools.

The principles set forth in the Constitution rest upon two distinct rights, that of the parents and that of freedom of conscience (Art. 120 and 135 of the Constitution). Hence, in the establishment of schools the will of those entitled to education should be considered as far as possible. Article 146 of the Constitution is the basis for the comprehensive character of the school system. According to the Constitution, there is room in the future not only for confessional schools and so-called simultaneous Christian schools, but also for entirely non-sectarian institutions, schools without any religious instruction.

To say that the Articles of the Constitution, elaborated at Weimar in the shortest possible time under strong external and internal political pressure, are distinguished for clarity of expression would be absurd. Hence the very wording of that document has already opened the door to wide differences of interpretation.

Another consideration is that the German people are sharply divided on the basis of their diverse philosophies of life. This dissension manifests itself on the school question particularly in that there prevail entirely different concepts of the relation of the State to the school system. Whereas Liberals and Socialists proclaim the most complete State supremacy in all educational matters, admitting in fact no other force or influence but that of the State (for the State is for them the highest good), Catholics and believing Protestants take the view that although the State has undeniable rights and duties in the matter of education, the claims of conscience rise superior to any right of the State.

The above-mentioned concept of the State is for Liberals and Socialists the ultimate basis of their philosophy of life. Clearly, two such diametrically opposed viewpoints could not but be in violent collision, and hence it is that, despite all efforts at compromise, this bitter struggle has been waged up to the present with no decisive result.

In order to get an idea of the fury of this fight, it must be recalled that we have had a school question in Germany ever since the Revolution of 1848. The Prussian Constitution of 1850 had certainly contained the principles whose faithful application would have secured German Catholics a school system satisfying almost all their legitimate aspirations. Here again it was Liberalism which in a stubborn contest of fifty years' duration frustrated all efforts to embody the provisions of the Prussian Constitution into a desirable law. At least six times strenuous efforts were made to settle the Prussian school question, but without avail.

We have lived to see the spectacle re-enacted in the years since 1919. Once more Liberalism has been the rock which wrecked every settlement projected on the basis of parental rights and freedom of conscience. Ever since the Liberals of the Right, the so-called People's Party, rediscovered their national-liberal heart, the prospects for an understanding on the school law have become correspondingly worse.

When, in the May of 1927, a third fresh attempt was made to enact the measure demanded by Article 146 of the Constitution with a view to bringing in a school law for the Reich, satisfactory to all parties, a storm of indignation burst in the Liberal and Socialist press. The new plan, it was said, laid impious hands on the Constitution, derogated from State supremacy over the schools, rendered the school a Church- and priest-ridden institution, enslaved the teacher, checked the free evolution of the human spirit, and shattered the German school system into a thousand tiny fragments. With a demagogic utterance, which could scarcely have been surpassed, such ideas were disseminated among the people.

Over against this view stood the Catholics and orthodox

Protestants. They insisted that, although the new school law could not change the secular and so-called community (simultaneous) schools, nevertheless the three types of school should at least be given the same legal standing. Furthermore, they contended, the confessional school must be safeguarded from every angle. It must be established by law that in Catholic schools, Catholic children receive instruction according to Catholic principles from Catholic teachers, that textbooks for teacher and pupil in Catholic schools be adapted to the spirit of such schools, that religious feasts and practices be an object of major concern, and that only those be employed as instructors in these schools whose lives are conformable to Christian teaching. In Catholic schools, as in all others where religious instruction plays a part, this latter must be undertaken under the direction and care of the Church. It is the Church's right to assign textbooks of Christian Doctrine. It is likewise her duty to determine, as far as feasible, curricula and methods, at least with respect to content. The right of parents to demand Catholic schools must be respected in each and every province, even in the so-called simultaneous-school States (Baden, Nassau, etc.).

On these fundamental demands of German Catholics, who in the broad outlines of their program are supported by believing Protestants, has the Reich's school law once more come to grief. The following are the points whereon an agreement was found impossible:

1. According to Article 174 of the Constitution, the new law must have special regard for the so-called simultaneous-school States. In itself this is a reasonable demand because one cannot unceremoniously do away with an institution closely intertwined with a country's history. Now Liberals and Socialists pretend that this "special regard" be interpreted to mean that the erection of Catholic schools in these territories be rendered practically impossible. In spite of all efforts, it was impossible to secure a concession from the People's Party on this point. Although this Party had entered the Coalition and was pledged loyally to cooperate in drawing up a Reich school law, it was unable to come to an understanding with Catholics and Protestants on this head. This alone, as one of the main questions of policy, was sufficient to wreck the law.

2. Equally fundamental for Catholics was the question of religious instruction. Here the Liberals wished to place the ultimate responsibility for textbooks and curricula in the hands of the State. Thus the Church was asked to renounce her God-given right to impart religious instruction independently of the State. This was obviously impossible. Finally, in the supervision of religious instruction they wished to load the Church with such heavy fetters that she would practically cease to be free.

3. One of the most unfortunate expressions of the Constitution is the formula employed in Article 146 wherein the will of those entitled to education must receive full consideration: "insofar as the good order of school management according to the tenor of Section 1 is not thereby prejudiced." Almost half the German

schools up to the present have belonged to one class. No one will deny that good administrative order prevails in these schools, and that they undoubtedly attain the standards set up for all public schools.

For the Socialists and Liberals, however, the technical organization of the school system is more important than principle. Since besides confessional schools, simultaneous and non-sectarian institutions are made possible, it can easily happen that in a few localities smaller schools will arise. According to the liberal interpretation, this should not be permitted in any of those places where an existent, eight-class school would, through the erection of such minority institutions, be reduced to one of five classes. The formula which the Reichstag Committee adopted for the maintenance of a well-ordered school system was altogether intolerable for German Catholics, since for them, particularly in the so-called *Diaspora* districts, the erection of Catholic public schools would have become a physical impossibility.

Over and above these radical objections on principle, there are a host of lesser issues which it is not worth while to detail here.

As is clear, the Reich's school law met with disaster due to far-reaching, fundamental demands upon which no Catholic could afford to yield.

What then is to happen? Naturally politics is a field in which prophecy is difficult. Nevertheless, this can be clearly stated: until the school question is given a satisfactory solution, it will continue to be one of the essential points of German Christian school policy. In the recent elections it played a prominent role. The Center cannot enter any coalition which will threaten its principles in the school program. When another attempt can be made to introduce a school law depends essentially upon the attitude of the opposition. So long as there is no determination to stand on the *terra firma* of parental rights and freedom of conscience, the attempt would appear to be so much wasted energy.

Another step is possible. If you wish to reduce the great problems of "State schools and schools of religious freedom" to their different types, you are apt, in my opinion, to find the three following:

1. State schools with complete safeguards for the claims of conscience, which would mean schools separated according to faith. This is the arrangement which we in Germany have thus far striven for.

2. State schools without any concern for religion or conscience, but side by side with strongly State-subsidized private schools (the Dutch solution).

3. State schools as under 2, coexisting with private schools bereft of State support (the American solution).

German Catholics must frankly face the question whether, in view of the religious status of a large part of the German people, a solution as indicated under number one above is at all possible. Should it become clear that such a conclusion is impossible, German school policy must execute a change of front and all the more strongly work for the enactment of the Dutch solution. But perhaps it is premature to reach a decision of such far-

reaching consequences. At any rate the German Catholics are at their posts. As Chancellor Marx, the Catholic leader in the school fight, solemnly declared in the Catholic

Congress at Stuttgart in 1925, they will know how to die for their just demands in education; they will never surrender.

Malpighi, Founder of the Biological Sciences

JAMES J. WALSH, M.D., Ph.D.

MARCELLO MALPIGHI, the three hundredth anniversary of whose birth occurs this year, has the distinction of having more structures in the human body named after him, because he was the first to describe them, than any other. After him is named the *rete Malpighi* in the skin, the mucous network near the surface of the body in which is deposited the pigment in the colored races, and the Malpighian bodies in the kidney and spleen as well as the kidney pyramids, the Malpighian tuft and the Malpighian capsule, so that his name is quite sure to be forever famous in the history of medicine.

It was not he who gave his name to these structures, but grateful colleagues, who considered that this was the least honor that could be afforded him. He is the earliest of the microscopists who by the aid of the newly discovered optical apparatus were able to make such important observations. He had a magnificent opportunity but he took it wonderfully. These structures that were named after him do not represent one-half the discoveries that he really made. There is not a single important organ in the body, brain, heart, lungs, liver, spleen, with regard to which anatomical science is not indebted for precious original information to Malpighi.

Malpighi was but one of the great pioneers who did work of great significance in Italy during the seventeenth century. A number of other Italian anatomists of about this time have the honor of having named after them various structures in the human body which they were the first to describe. In my book, "What Civilization Owes to Italy," I listed altogether several score of Italians whose names are attached to structures in the human body because of their priority in the description of them. Besides Malpighi, there are such well-known names as Fallopio and Eustachio, after whom the respective tubes are named. Then there is the organ of Corti in the ear, the sinus of Morgagni, the sinus of Valsalva, the corpuscles of Pacini, Lancisi's nerve, Colgi's processes of brain nerves, the pons Varolii in the brain, the fissure of Rolando on the brain cortex, the Vidian canal in the skull, the cartilages of Santorini, and so on through a list of other structures of less importance which were discovered by and named after Italians.

Malpighi was fortunate in the time of his birth, for it was a period of important discovery, and an immense number of things were lying around loose, as it were, for a man of patient powers of observation to discover. There were a great many discoveries then, but Malpighi was the leader in the work.

Oliver Wendell Holmes, who, besides being a poet and

a practising physician, was for many years Parkman professor of anatomy at Harvard, used to say of this group of men of the seventeenth century, of whom Malpighi was the protagonist, that the story of their discoveries in anatomy reminded one very much of what happened in a wheat field at the harvest time. First came the harvesters who loaded into their huge wagons the great mass of the harvest and were so busy getting it in that they had scarcely time to realize the wealth that had come to them. Then followed in the eighteenth century the gleaners who gathered up the scattered grains the harvesters had neglected, because they were so few and trivial compared to their harvest. Finally in the nineteenth century came the geese who found a scattered grain here and there which even the gleaners had not discovered and they made a great cackling noise over it.

Malpighi was one of the most modest men, kindly and gentle in his ways, very well liked by a great many friends—a most charming character. Men at all interested in science who visited Bologna during the twenty-five years Malpighi was professor there, made it a point to meet him, because he was considered one of the outstanding scientists of the day. He was not yet thirty when he received a letter from the secretary of the British Royal Society expressing their appreciation of his work and asking him to correspond with them. They offered to see to the publishing of his works, which was an easy matter in those days for the English to do, though Malpighi was an Italian, because all scientific writing was done in Latin and that language made an easy medium of communication between learned men. The secretary of the British Royal Society expressed the hope that he would let them know of other eminent writers and workers so that they might get in touch with them, and manifestly they considered him one of the coming men in the biological sciences in Italy. They were not mistaken in their early appreciation, for Malpighi developed into the most distinguished biologist of his day.

His family was not well-to-do, though they seem to have had means and ambition enough to send their son to the University of Bologna. Here he studied the old-fashioned scholastic philosophy for some four years. The death of his parents when he was twenty-one left him the care of a large family, and he took up the study of medicine. Even while specializing in philosophy he had employed his leisure in making observations with a microscope. Fortunately, he came under the influence of Professor Massari, who was deeply intent on anatomical research and who formed a small society which met at his house after college hours to do special work. The organi-

zation was known as the *Coro Anatomico* or Anatomical Chorus or Choir, in reference to the Choir of the Nine Muses, for the membership in the society was limited to nine. As always happens, this society greatly encouraged personal work and scientific interest. A habit of observation was established in Malpighi that made him the outstanding figure in the biological sciences for the next forty years. The year after his graduation he married the daughter of his master, Francesca Massari, and she was his constant companion and support through life.

When he was but twenty-eight years of age, he was made public lecturer in medicine at Bologna and the following year was invited to be professor at Pisa. After his teaching at Pisa, he did some special work in Bologna that attracted so much attention that at the age of thirty-four he was invited to be professor of medicine at Messina. Here he had that wealth of biological material around him which has made the biological laboratory and museum at Naples so famous, and he proceeded to use it.

After four years he was recalled to Bologna, where he spent the next twenty-five years constantly doing work that kept his name before his colleagues. He studied the cells and the fibers in the brain as well as the taste papillae on the tongue, which had been supposed to be glandular and proved to be the seat of terminal nerve endings. This led him to investigate the papillae in the skin and to the discovery of the *rete Malpighi*. Then he revolutionized all previous knowledge of the lungs and showed that they are vesicular in character. He devoted attention to the kidneys and spleen and succeeded in supplying needed anatomical information, but also made some special hints as regards physiology or function. He made a great many studies on the anatomy of other living creatures besides man. He studied the silk worm very carefully and threw a great deal of light on its life and habits as well as on its proper cultivation. While doing this he studied a number of other insects. He was very much taken with the firefly and especially its light, which he found to shine even under water. He was always practical and he applied his knowledge of insects to the study of the various parasites, worms, as they are called, which infest the digestive tract of man.

Having studied these more complex forms of life, he devoted himself to the investigation of plant life, which he thought would be simple enough to enable him to understand the living structures better. He was led to these studies by the happy accident of seeing a small limb of a tree break not straight across but with an irregular fracture that allowed some of the structures within to be seen. He carried these studies of plant life so far and into so many details that he must be considered one of the great founders in modern botany. He was particularly interested in seeds and their ways. This brought him back to the study of the development of the chick in the egg and he made a magnificent contribution to the science of embryology which was published, together with his "Anatomy of Plants," by the British Royal Society. They felt it an honor to be allowed to give such distinguished scientific work the publicity it deserved.

After twenty-five years of teaching and practice at Bologna, Malpighi was invited by Pope Innocent XII to become papal physician. He continued to hold this position until his death some three years later. He is but one of a series of papal physicians who were invited to accept this post because of the prestige that went with it. The list of the papal physicians is the greatest list of names connected by any bond in the history of medicine. When physicians reached high distinction, the Popes often invited them to become their physicians. The position afforded the opportunity for a period of culminating work in peace at the end of a distinguished career.

Among those whom Malpighi met at Rome were Lancisi, the distinguished Italian anatomist, and Steno or Stensen, the Catholic Bishop who has an enduring place in the history of anatomy. As a young man Steno came down to Italy to secure opportunities for the study of anatomy which could not be obtained anywhere else in the medical world of that day. While studying at Florence, he became a convert to the Church, and then afterwards a priest and eventually a bishop, in order to take up the apostolic task of converting his countrymen in Denmark. Steno is one of the most distinguished scientists of that time. He demonstrated that the heart was a muscle, discovered the duct of the parotid gland which empties into the mouth, and was as profoundly observant as Malpighi himself. Some forty years ago the International Congress of Geologists met at Florence to unveil a monument to him as the founder of modern geology.

The lives of this group of men down in Italy, and especially those who were closest to the Popes, shows how deeply interested the Church was in encouraging the development of science. Malpighi was born some five years before the trial of Galileo and yet all his life he met with the most ardent encouragement in the pursuit of science and had the crowning glory of the papal physicianship at the end. Lancisi's notes with regard to Malpighi's last days, as they were sent to the Royal Society in England, say: "Perceiving his end drawing near . . . and having confessed himself with great humility, he attended generously with faith in God the death which appeared certain and not far off." All his life he had been a devout Catholic. Garrison, in his "History of Medicine," declares that "the memory of Malpighi is one of sweetness and light. He is not only one of medicine's greatest names but one of its most attractive personalities."

SHADES

They say that shadows are depressing things;
It is not so—they are but colorings
Of darker hue than light. I love the way
The cloud tides tease the rugged hills all day,
And surge and ebb across the fields; the lines
A train draws on the river face; the signs
Cut in on the snow in mystic alphabet
At night; a gull's wing dipped upon the wet
Cheek of a wave, too short e'en to provoke
A kiss; the curl of purple chimney smoke;
The way tree branches grope to clasp your hands
When your reflection by the fountain stands.

JAMES E. TOBIN.

Catholicism and the Mind

CLARENCE F. BURKHARDT

ONE of the essential doctrines of the Catholic Church, one of its distinctive earmarks is its insistence that the individual defer his opinion to authority in spiritual matters. If there were anything in Catholicism capable of strangling mental development, it would surely be this principle of submission to authority which implies seemingly, but only seemingly, an idea of hostility to the growth of man's thinking faculties. That such hostility exists, many in these days are certain. They assume, however, and do not investigate.

But if this discipline is put under the microscope and subjected to present-day methods of examination, the analogy between it and modern systems of acquiring knowledge will manifest itself, and all misapprehensions disappear. If after surveying the whole field of human learning, if after digesting the biographies and autobiographies of the world's greatest intellects we find that this principle of submission has ever deprived society of the fruits of genius in any field whatsoever, then, and not before then one argument against the Catholic Church will be seen to have a solid foundation. Needless to say, this loss has never been shown.

An understanding of creation in its multifarious aspects, and of the Author of creation, being the goal of human striving after knowledge, the position of the Church instead of being a stumbling block serves as an aid in this process of inquiry. The non-Catholic Christian world agrees with the Catholic religion in its conception of God, in its idea of a Supreme Intelligence, "eternal, immutable, infinite, the Creator of heaven and earth, just, holy, full of goodness, a rewarder of the good, and a punisher of the wicked." The doctrine of the Trinity is likewise the practically universal belief of all Christendom.

A close scrutiny of the writings of Catholics on the nature of God will bear eloquent testimony to the wide liberty enjoyed by members of the true Fold. Permitting the mind to rise to the highest peaks of meditation, allowing it to escape from the slavery of purely material concerns does not by any stretch of the imagination shrivel one's mental faculties. Men of the intellectual stature of Roger Bacon, St. Thomas Aquinas, Albertus Magnus, and hosts of others in every branch of research, never felt that the acceptance of Catholic doctrine in any way interfered with the development of their intellects. Nor did it.

None of the great thinkers of the present age obtained their most profound and sublime ideas anywhere else than from Catholicism. Their literary productions, even though in some cases the writers themselves may not realize it, bear the impress of Catholic influence. As evidence for this assertion, we have but to note the fact that none of the philosophers of antiquity ever approximated the least eminent of our metaphysical theologians. Previous to the foundation of the Catholic Church, primitive revelation having gradually become eclipsed, the

human mind fell slave to error, ignorance and confusion, and invented for itself a God of its own conception, for, as has been said, man is incurably religious. Since the light of the Gospel came to enlighten mankind, however, the idea of Divinity has become so clear, relatively speaking, yet so sublime and transcendent, that the human mind has enjoyed an expansion and been presented with a means of viewing and judging and given a perspective that enables it to comprehend in a way previously impossible, and in a manner that cannot be enlarged upon or elaborated by modern philosophers whose speculations embrace heaven and earth. So far from darkening thought, Faith illumines it.

Materialistic philosophy insists that the human soul is nothing but matter, and that the different mental processes such as thought and will are but the effects of chemical changes in the brain cells. The opposing school maintains that such a view is false and absurd, and offers varied and extensive data on which it bases its conclusions. The Catholic Church steps in the breach and says in effect "The soul of man is not corporeal, it is a spirit; you cannot be both a Catholic and a materialist." Psychological research, however, the Church delegates to science. It leaves to empiricism and reason the investigation of the phenomena of mind. The foundation for the research, it is true, is supplied by the Church when it points out in unmistakable terms the origin and destiny of man, when it explains the otherwise incomprehensible paradoxes of the human character, mysteries never before apprehended by the pre-Christian sages. The Church tells us that "man is the work of God; his destiny is to be forever united with God; for him the earth is a place of exile only; man is no longer what he was when he came forth from the hands of his Creator; the whole human race is subjected to the consequences of a great fall."

The acceptance of this belief does not compromise the search for truth in any department of knowledge. On the contrary, a definite starting point is of the utmost importance. As was felt by Balme, the position of the seeker after truth is similar to that of a man who is sure of the existence of a mine in a certain spot and does not waste his time in searching after it. Knowing his ground with certainty, all his researches are profitable from the first.

This is the nature of the advantage possessed by modern philosophers over their pre-Christian predecessors who were always enveloped in the mists of doubt, ignorance, and confusion. Some of the moderns, it is true, regard themselves as completely emancipated from the traditional Christian viewpoint, but in this they are mistaken, for many, yes, thousands of the ideas which they accept as a matter of course are really indebted to Catholicism for their very existence; ideas so long in ordinary usage that their origin is forgotten. Now the common property of mankind, only the scholar knows their source, and he finds it in the Church.

The birth of the Catholic Church meant the rebirth of the human mind.

Education

Criticizing the Catholic School

PAUL L. BLAKELY, S.J.

WHEN a Catholic rises in a public meeting to aver, hand on heart, that most of our Catholic schools are rather second-rate, he is almost certain to make the front page of the morning newspaper. It is that rare case, so prized by news gatherers, where the man turns to bite the dog.

That no Catholic should criticize the Catholic school, is not contended. On the contrary, no school can dispense with criticism. When the need of some reform must be stressed, even fault-finding can serve a useful purpose. Like every self-perpetuating institution, a school tends to stereotype its faults as well as its virtues. It may be guided too blindly by precedent, forgetting that precedent may be nothing but yesterday's error. Hence there may be occasions when improvement must be forced by emphasizing existing evils.

The Catholic school can put up with fault-finding—at least for a time—but it welcomes the critic. For the critic knows worth as well as shortcomings, and he assesses both with impartiality. He is quick to condemn what is bad, and as prompt to praise what is good. But should he close his eyes to the beneficent results actually achieved by an institution, or so express his judgment that these results are obscured or belittled, he ceases to be a judge and becomes a special prosecutor. The critic has turned into a fault-finder.

Our Catholic schools have an army of fault-finders. Their critics are not so numerous.

I can think of no Catholic school in this country which stands in need of fault-finding. Nowhere is any evil or defect so long-standing that it receives the reverence accorded to old age. Yet the fault-finders increase.

It is interesting, and sometimes revealing, to examine their antecedents. As a rule, they were not trained in Catholic schools; nor are their children in Catholic schools; and their acquaintance with the principles of Catholic philosophy and with Catholic usages, is not intimate. Usually, it is not even roughly accurate. Not only do they find fault with the Catholic school for its unwillingness to become what Catholic principles forbid it to be, but they visit their displeasure upon the retention of Catholic practices without which the institution would hardly be Catholic, except in name.

They are not pleased when reminded that the Church has a philosophy of education, and a policy as unchanging in essentials as that philosophy, because based on it. They move uneasily at mention of the Code of Canon Law. Respect for Pontifical utterances forbids attack; but in private—and sometimes in public—they will dwell upon the impossibility, or serious difficulties, implied in the principle laid down by Pius IX, "The soul of the *entire academic training* must be our holy Religion." The time when all our children shall be found in parish schools they relegate to a distant future that removes it from all pres-

ent consideration. They ponder deeply the difficulty of enforcing the educational law of the Church; not so deeply upon legitimate ways and means of overcoming the difficulty. Their tendency is to turn to compromises which always obscure and sometimes destroy Catholic ideals and principles in education.

Certainly if we go into battle with the conviction that we shall be beaten, beaten we shall be. When we work with the conviction or the fear that no matter what we do, we shall never be able to provide proper educational facilities for Catholic youth, we retard the coming of the day when we shall be able to provide them. Faint heart never won a fair lady or built the humblest parish school.

As far as my experience goes, our teachers and administrators are keenly aware of their own shortcomings and of the defects of their institutions. If they do not at once supply for them, the reason is neither ignorance nor unwillingness, but inability. As sensible men and women, they tolerate what is defective in detail to insure continuance of the substantial good achieved by the Catholic educational system as a whole. Hence they are unable to agree that an institution should be forthwith closed, unless it squares in every respect with what by modern standards is educational perfection.

Fault-finding, particularly in public, will not help our Catholic schools. Criticism will.

The schools are entitled to ask our support. In the crisis through which Catholic education is now passing in this country, fault-finding should give way to whole-hearted loyal support. Whatever their shortcomings and positive faults in the past, the men and women they have produced show how splendidly they have deserved of both Church and State. Support now will enable them to continue their work. For it is to our Catholic schools "that we must look chiefly for our technically qualified leadership . . . We must largely depend upon our colleges for a proper ministerial supply, while experience proves that many of our finest and most influential laymen come from our collegiate campuses. So far from being merely a burdensome charge upon our people's benefactions, our colleges are really the indispensable training places for our future leaders."

These earnest words were not spoken by a Catholic of Catholic institutions. They are quoted from "The Address of the General Superintendents" to the Methodist General Conference now in session at Kansas City. But we can apply them to ourselves, for they express what should be the attitude of every Catholic to our schools and colleges, "the indispensable training places for our future leaders." "Whatever makes a man a better Christian," Webster has said, "makes him a better citizen." Judged by this standard the debt the State owes the Catholic schools is beyond calculation. When loyal support takes the place of fault-finding our Catholic schools will be enabled to do away with incidental defects, to extend their aid to a larger number of our young people, and to maintain unbroken their traditional mission of training leaders for the never-ending battle in defense of truth and justice.

Sociology**Morals at the Point of a Gun**

JOHN WILTBYE

PEOPLE who think the *Congressional Record* dull are capable of certifying that a Broadway jazz-and-gin den is quiet. In some respects, I must confess, the *Record* and the den are alike, owing to the local color supplied of late by the Whirling Dervish from Alabama.

It must be said for this entertainer that age cannot stale nor custom wither his infinite variety. While you always know in advance that he will talk about the Papacy—as he fondly imagines—you never know with precision what aspect of this venerable institution he will select as a theme to be embroidered by his solecisms and verbiage. Yesterday, it was the Papal Flag flying above Old Glory by mandate from some Machiavellian Pontiff who, as Senator Hale patiently pointed out, must have made a mistake and sent the wrong flag! Today, it is the Papal Cross and the Rosary engraved on our dollar bills by the Jesuits in the Bureau of Printing and Engraving, or a room in the White House made ready by scarlet tapestries for the Sacred College next March. Tomorrow it may be—but there is the charm of it all. You do not know what the morrow will bring forth, but you may be sure it will amuse the galleries.

Unlike the Whirling Dervish, I wander from my theme. And the truth is that the theme which stared at me when I recently picked up two stray numbers of the *Record* is not amusing at all.

On May 10, as certified by the *Record*, Senator Copeland arose to present a resolution adopted by the National Bank of Niagara, at Niagara Falls, N. Y. This paper recited that one Jacob D. Hanson, secretary of Lodge No. 346, Benevolent and Protective Order of Elks, a respectable citizen, was, on the morning of May 6, made the victim of an unjustifiable and murderous assault committed on his person by two members of the United States Coast Guard Service stationed at or near Youngstown, New York, while lawfully and peaceably driving his automobile upon a public highway. As a result the said citizen now lay at the point of death with a bullet through his temple, and it was certified that in the event of recovery he would be totally blind. Warrant had been issued, the paper recited further, for the arrest of the perpetrators of the assault by the authorities of the State of New York, but the commander of the Coast Guard Service had refused to allow it to be served. Therefore the Board of Directors of the Bank of Niagara protested against this lawless proceeding, and resolved that every effort should be made to bring the said members of the Coast Guard to answer in the courts to the fullest extent of the law.

I sympathize with the Directors. But I cannot refrain from asking how many of them voted against Federal Prohibition. It is now too late, it seems to me, to protest against the regime of outrage and intimidation which that excrement upon the Constitution has made inevitable.

I hasten to point out, with Senator Copeland, that the unfortunate Hanson was neither a rum-runner nor a boot-legger. He was driving to the house of a friend in broad daylight when a Coast Guard stepped to the middle of the road and, brandishing a revolver, ordered him to stop. As the man was not in uniform, except for his service cap, Hanson probably thought he was a highwayman; in any case he put his foot on the gas and tried to escape. A hundred yards up the road, a second man began to fire at the automobile. Five or six shots were fired, and one entered the brain of the unfortunate driver.

Somewhat earlier Senator Tydings, of Maryland, had interrupted to say that Senator Copeland was a most optimistic person if he thought that this petition, or any other action, would bring its signers any satisfaction from the Federal Government. Three men had been killed in his own State under similar circumstances. One had nothing to do with the manufacture or sale of alcohol, but he happened to be driving some cows in the neighborhood of a still, when the Federal officers, concluding that he was one of the owners or operators, opened fire and shot him down. (*Congressional Record*, May 10, p. 8649.) "We have done everything we could to bring these men to proper trial," said Senator Tydings. "The Federal Government stepped in, took them out of our State courts, and insisted upon trying them in the United States court, where the United States District Attorney acted as the defendants' counsel."

Ordinary murderers, it appears, must obtain such counsel as their funds permit, or as the court assigns. But should they be in the Prohibition service, then the Federal Government steps in, waves the police powers of the State to the background, and calls upon the Department of Justice—Heaven save the mark!—to defend the criminal.

"Apparently," comments Senator Tydings, "it is deemed all right by the Christian prohibitionists to take a man's life because he may have a pint of liquor on his person."

With all deference, I protest that adjective. A man is not a prohibitionist because he is a Christian, for there is nothing in Christianity which either imposes Prohibition, or, in my judgment, countenances, much less justifies, the invasions of the Volstead Act. Had Senator Tydings said "Manichean Prohibitionists," he would be right.

But I agree with him that nothing will be done. What happened to this peaceful law-abiding citizen on the road to Niagara is but one incident in a long series of arson, property destruction and homicide. There is nothing exceptional about it. "Hardly a week or a month passes without effusion of blood in connection with the Prohibition-enforcement unit," said Senator Bruce, addressing the Senate on May 11. "One of the worst features of the practical workings of Prohibition is not merely the official corruption that follows in its wake, but the bloodshed for which it is accountable . . . and I predict now that instead of growing better, conditions as regards these deeds of violence will steadily grow worse." (*Record*, May 15, p. 9035.) He did not hesitate to say that many of the Prohibition agents "are the most unconscionable

scamps this country ever saw in public places." Two years ago, the head of the Prohibition Unit was forced to admit that out of a force "of a few thousand Prohibition agents and administrators, no less than 875 had been dismissed for violation of the Volstead Act, or for downright rascality." His successor dismissed 600 more. "Indeed, not long after Mr. Lowman came into office, he complained that his arm had actually become fatigued with the exertion of writing out dismissals of corrupt agents." (*Id.*, p. 9041.)

The Niagara frontier, where poor Hanson battles for life knowing that even in the event of recovery he can never see the light, is a great school of morality. Peaceful citizens, reports the *Buffalo Evening News*, come and go at risk of their lives. The Fort Niagara Coast Guard commander declares that his orders from Washington "are to shoot at sight any car that fails to stop at the word of command"—even, his subordinates seem inclined to hold, when the command is issued by an individual who, having doffed his uniform, will very probably look like a living picture of a thug or highwayman.

Why complain now if we are forced to be moral at the point of a gun? What would you? You can't make an omelet without breaking the eggs. "It is but natural," comments the *New York Times*, moralizing on the situation at Niagara, "that a perpetual assault upon liberty should be accompanied with at least occasional assaults upon life." As I write, the possibility is presented that the Federal Government will keep its hands off the Hanson case, as a matter of grace, however, and expedience. This simply means that if a man has a host of lodge brothers and personal friends, who are also voters, an attack on him may be prosecuted in a legal manner in the State courts. Otherwise the Federal Government will take the assaulters under its protection.

Yet what if life be imperiled and liberty destroyed, when that is the price of driving the demon Rum into the arms of the bootlegger? Old Si Hoskins once vowed that he'd make young Si behave himself if he had to break his back to do it. We Americans are going to shun the cup and eschew the flowing bowl, even if the Federal Government has to blind us, or poison us, or blow out our brains, or sweep our towns with artillery. At the point of a gun we are being made moral—and mutinous.

DAWN TO DUSK

Now, when the lenten hours of night are done,

The pelican morn daggers her feathered breast,

And white young clouds against the wound are pressed
Until their mouths with crimson streakings run;

The wastrel hours are gone, day has begun

Her kindly reckoning with friendly zest;

Lives must be measured ere they go to rest

And claim the laurels that their deeds have won.

The sun flies high from its celestial mast,

And clouds have changed their crimson clothes to gold,

And weaned their mouths of blood. The sacrifice

Accomplished and the hours of labor past,

The Mother strips her thin gray veils, and cold

And wearily she droops her head and dies.

NORBERT ENGELS.

With Scrip and Staff

IN establishing the Children's Village of St. Joseph, for his orphans, Bishop Brennan of Richmond seems to set the clock forward a long way in the field of Catholic charitable and social work. No matter how you regard it, the final test of such work is its effectiveness in building up the home, in restoring the Christian home to a complete, normal life. A home however is not a simple thing, run on a simple formula. It is a little world in itself, with its own arts and sciences, rules and methods. In the care of our orphans, the feeling has been constantly growing that the privacy, the intimacy, the individuality of home life need to be provided for them as much as the more evident needs of mere food and clothing, if we wish to assure their being home builders in their turn in later years.

Dr. Walter J. Nott, writing in the *Catholic Charities Review* for May, gives such an interesting picture of this new venture in the line of orphan asylums that one would like to quote his whole account. The plan was made possible by the bequest of Major James Dooley, late of the Confederate Army, who had been from his youth a member of the board of trustees of the old St. Joseph's, the first Catholic Orphan Asylum in Virginia. He left to St. Joseph's \$2,500,000, with which Bishop Brennan and the Sisters of Charity of Emmitsburg can carry out their plans.

"The village will be completed in as fine a manner as the architects, Messrs. Carneal and Johnson, can plan it for its magnificent site and conspicuous situation. It will be after the Mission style and carried out with sufficient solidity to last a century or more. . . . The village is planned to accommodate eventually five hundred children. The public buildings, so to speak, such as the chapel, the school the gymnasium, the theater and the power house are contrived for the use of five hundred, but at first the cottages will be erected to accommodate only two hundred and fifty including an infant asylum and a crippled children's hospital.

"The old congregate idea of institutions will be more completely eclipsed in St. Joseph's Village than perhaps in any Catholic asylum on this continent. The idea of a home and a mother is to dominate every phase of the child's life. Each cottage is to be a complete home with its own particular mother and one of the teaching Sisters who will very likely act as the 'unmarried aunt' of the family. The Sister Mother will have her own particular kitchen, her own fireside raised out of a homey sitting room. She will take her children to her own table in their own dining room in their own home. She will put her own children to bed in their dormitories, reduced in size to approximate as near as means will allow the sleeping conditions of a large family—the smallest rooms, for three persons, for the older girls, the larger rooms with a capacity of six, for the younger children. The mother will have children of all ages in her cottage after the manner in which God distributes them in families, in order, it seems, to carry out His plan of human educa-

tion wherein the older trains the younger out of a maturer experience."

With the evident advantages for the children will come, at the same time, a deepened sense of personal charge and accomplishment for the Sisters engaged in the work.

THERE is also, in such an undertaking, a special interest in seeing a gift devoted towards the achievement of lasting results, rather than to gratify the giver's bit of vanity by some striking object in stone or brick. The recent report of the United States Branch of the Society for the Propagation of the Faith, for the year 1927, shows an increasing spirit of unselfishness.

During last year, the total received from the Diocesan Offices of this Society, and from the Bishops, was \$1,197,115.81. Adding the amounts received through the National Office and for interest on funds, the total was \$1,220,852.98. "But," you will say, "how about expenses?" The answer on this point is worth noticing.

During the same year the total expenses for this collection were only \$94,045.27. In other words, the cost of collection was somewhere around eight cents on the dollar. The chief item in this expense was \$58,817.39 for printing and distributing 1,062,238 copies of *Catholic Missions*. Considering however the spiritual and educational good to be accomplished by *Catholic Missions*, with its outlook on the Universal Church and its broadening of viewpoint and sympathies, that expense would have been justified if the magazine had only paid its own expenses, instead of helping to bring in well over a million besides.

HOW was it done, or rather, how does it continue to be done? The ready answer—of the unthinking—is that Msgr. Quinn and his able Diocesan assistants have a "knack" for doing that sort of thing. In some clever way or other they "hit it off."

Such explanations are common enough for success. When thirteen-year-old Betty Robinson of St. Joseph's parish school of South Bend, Ind., won the title of national champion speller of the graded schools the other day, doubtless some thought it was her "knack." She did win on that particular word, which floored Pauline Gray, of West Salem, Ohio; just as Anna Murphy, of New Britain, Conn., had put a "j" in "magic," and others had been laid low by "occurred, admiring, middy, saxophone, illusion, aberration, charivari, and counsellor."

But I do not think Betty won by mere knack. She had somehow worked out the philosophy of odd spellings, without which even the best drilled miss their mark. So too the Society of the Propagation of the Faith is working out its program by something unknown to publicity methods. They have tapped the fund of faith, the reservoirs of genuine charity which are the true endowment of the Church in this country. Incidentally one may note the following order of the chief contributors per capita (not in absolute amounts): Brooklyn, .177; Albany, .168; Newark, .146; and Kansas City, .135.

THE PILGRIM.

Literature

Maynard: His Poetical Fulfilment

CAMERON ROGERS

IN the last thirteen years, Theodore Maynard has published four books of verse. "Exile" is his fifth and first book of authentic poetry as distinguished from capable, musical and always healthy-spirited rhyming. "Exile" marks the final exuviation from a talent that has always been undeniable, of the eclectic overtones and the engaging but somewhat unconvincing fashions of poetical expressions made illustrious to his generation by the influence of Gilbert Chesterton. "Laughs and Whiffs of Song," "Drums of Defeat," "Folly" and "The Last Knight" contained, all of them, lines of markable beauty; but there was so much that was extrinsic to the man's own literary personality in the rhymed discourse that embodied these lines, that in comparison to almost every stanza in "Exile" they read now like the marginal precocities scribbled by clever children in their primers.

It must not be supposed, however, that these earlier volumes, had they constituted Maynard's definite poetic achievement, would have accomplished nothing for his literary reputation and advancement. Chesterton commended a volume of his collected verse as long ago as 1918 and observed with appreciation upon characteristics then dominant but now wisely subordinated to something far more genuine, the strict essence of the man's own thought.

"The whole of Mr. Maynard's inspiration is part of what is the main business of our time: the resurrection of the Middle Ages," wrote Chesterton in 1918, but such an inspiration, even if officered by a more considerable talent, lacks the authenticity of a revelation less implicitly derived.

Chesterton's preoccupation, however, with this "main business of our time," which business, it may be observed at the risk of a truism, he has used, notably in "Lepanto," with his accustomed power, but which has never used him, caused him to seek no further promise in the young Maynard than that exemplified by this mutual interest in pre-renascent and Catholic Europe. He also commended the operation, in these early verses, of the visual function, connecting Maynard's appreciation of color not with a quality intrinsic in the man, a quality surely not rare in artists, but again with the fact of his identification with the Middle Ages.

This process of criticism, one which seems to imply that Cezanne or Manet were in reality not artists of their time, and even ahead of their time, but, except for metempsychosis, the illuminators of the Duke de Berri's Book of Hours, was in the most finite sense neither constructive nor even appreciative, and might have been fatal. One might even suppose that had Maynard not left the *New Witness* and England, he would have continued in this traditionalized rhyming, and, sanctioned by G. K. C.'s approval, never written a line that might leap of its own accord, shimmering with beauty, and important melody,

into an anthology of notable verse. In point of fact Maynard's sensible reaction to color and the fashion of its application in the content of his verse, was, ten years ago, lacking as much in relation to contextual matter as it was in delicacy of workmanship. Today it is a vital inforcement to the beauty of his poetry, though what one now senses in this is less the mysteriously lovely but static flaming of a window in a Gothic cathedral than the living, natural glory of the wheeling seasons.

The fact must remain, however, in spite of what one may think of the particular reasons for his appreciative opinion, that Chesterton's paper on Maynard's poetry written a decade ago, assured the significance of his talent both to a public and to himself. Had he written no more, his verse would still have been preserved, though not in the high esteem to which his latest volume inevitably recommends him.

"Exile" is, without other than unimportant qualifications, a volume of such distinction as to place its author securely in the literary consciousness of today. It is a book of beauty, a book of wisdom, a book excellent in craftsmanship, and selection. It marks the full maturity of a poet whose inspiration springs no longer from the Middle Ages, but from the striving with and the solution of the deep, intimate, perhaps agonizing problems that are vested in every man's being, so he be thoughtful. And, since a man's work is rarely dissoluble from himself, its singular artistic integrity, its wholly admirable amalgam of form and content, is to be explained by the development of its author.

Maynard, ten years ago, was a convert, comparatively recent, to Catholicism. Born of Methodist parents, he had rejected in his childhood, membership in the Plymouth Brethren, become converted to the Baptist sect, served for a short time as a lay preacher for a Congregationalist Society in Vermont, and come finally, with complete spiritual and intellectual satisfaction, into the Church of Rome. Spiritually and intellectually, he became at once thoroughly orientated to the poles of his Faith, but artistically, he swam still in a sea of polyglot literary influences and styles, few of them unassailable and all, in their assumption by other than their originators, miserable. He rejected nearly all of them, but that sympathy with the splendid historical tradition of his Faith, that interest, almost inevitable in any poet and completely so in a Catholic poet, in the Middle Ages, which Chesterton unduly stressed, provided him with a form which he made use of, exhausted and has now cast aside.

He left England but he continued to write poetry, and as the ferment in his artistic consciousness, having accomplished its purpose, ceased, his mature powers, fused by his faith, gave the yield indicated by his early promise. Like Coventry Patmore, like Francis Thompson and Alice Meynell, he has maintained the noble complicity of his Catholicism with his work. It acts as the governor of his inspiration, the compass which directs this so that it may, without diffusion or the squandering of one artistic impulse, run channeled to fulfilment. It does not, however, as it might and often does in the case of many converts,

impose a sectarian influence or destroy, by a hankering to proselyte or to combat heresies, the perfection of an imaginative phrase. Instead, therefore, of causing a subversion of poetry, it supports it and the immemorial beauty of such a Faith may compose a support for creative art the value of which is hard to overestimate.

For a poet who is convinced in his belief, a contemplation of the Divine Mysteries discovers to the mind a complexion upon the world invisible to eyes spiritually uninstructed, a complexion so joyous, so colorful and so desirable, that the consciousness must be always fecund as it is always quick. Even the solemnities of ritual, the symbols of the Eucharist, possess significances, beyond an ordinary comprehension, that vitally impregnate the poetic imagination. "Bread and Wine," the dedicatory poem in "Exile" and perhaps the most perfect in the book, is an example.

I find that you are all things: were you wine
And nothing else to my delirious brain,
I might have drunken deep
And, sober, never thought of you again.

But you are winter firelight, when the rain
Drips from the eaves; you are my daily bread;
In my companioned sleep
By you the kindled heavens of dreams are fed.

You are the candle burning by my bed
To pacify a shadow-frightened child;
And you the early lark
That rises from the grass when dawn is mild.

Dress you in innocence, my undefiled,
Incredibly familiar, like the shine
Of stars in dusk and dark.
How could you be all else—were you not wine?

Poems more beautiful than this have been written, though in numbers they are not legion, but no poem so beautiful and at the same time, so integrally and so lovingly explicit with a man's Faith in this life and all that is in it and in the life hereafter, a Faith supported by the unshakeable pillar of his conviction, could ever be written by other than a Catholic poet.

No estimate of Maynard's poetry, with which the identification of the man himself is singularly exact, would approximate completion without mention of two other qualities that are important in his work. One is his love of companionship and its physical properties, a fire to abash the rain without, tobacco and its twin hand- maiden to good talk, alcohol in whatever form seems meet to the occasion.

The other is his inextinguishable affection for a land where the preceding benefits may always be met with, a land whose name connotes to him, therefore, the finest things in life. Maynard has long been known for his knowledge of drinking songs and for his authorship of at least three that will not be forgotten, most especially in the United States. In all of these, England has of course, been the scene of action and that side of England, the side that most of us cherish, the cosy familiarity of

firelit interiors and their attendant felicities in the forms of pipe and tankard, has so been sung to us. But Maynard's deeper passion for his country, a patriotism above any form of international competition whether prosecuted by pen or sword, something innocent of jingoism and contentious nonsense, has been less in our memories. An example of this is that fine poem the title of which gives to the book its name. How noble a conceit is this, an arrogance how sublime, to perceive in one's native city the threshold of Paradise!

This poem was written when Maynard was teaching in California, and where, remembering a terrain like that of Sussex, he felt himself more alien than Gulliver in Brobdingnag. One is oneself a Californian but one who, too, knows England, and loves that side of her which remains perforce at home, being, in substance, the atmosphere of her country-sides and country-inns, and is not concerned with those lecturers and visiting authors who travel westward in an unending stream to sedulously offend. Therefore one cannot quarrel with Maynard's lament, conceived in exile from the two constituents which, dominated and vitalized by his Faith, have achieved the happy composition of his life. Yet exile has made him a poet and has created a voice which, even if uplifted in our wilderness, is yet rejoiced in by a few.

REVIEWS

The Misbehaviorists. By HARVEY WICKHAM. New York: The Dial Press. \$3.50.

This is a delightful burlesque of the pontifical gestures and the *ex cathedra* pronouncements of some drawing-room scientists and bridge-party psychologists. The solemn nonsense of "The Misbehaviorists" is matched by Mr. Wickham's occasional nonsensical solemnity. In fact at times, the author is a little too sparing in the use of his scalpel. This, no doubt, is due to the fact that he has undertaken the task of anatomizing some of the second-rate popularizers as well as dissecting the germ carriers of pseudoscience. One wonders why the author expended so much energy on the "minor misbehaviorists." From such as these only our boudoir intellectuals need deliverance. Very few take them as seriously as they take themselves. However, the standard-bearers of materialism, whose names form a litany and whose dogmatic utterances constitute a religious creed for the intelligentsia, receive effective, though somewhat inadequate probing. Yet Mr. Wickham has, no doubt, learned from experience that the victims of such scientific persiflage are benefited most by an exhilarating and vivacious dialectic. He has therefore selected a style which will act as a serum against the pernicious influence of the wit that captures and the brilliance that allures in the works of these theorizers. While Mr. Wickham has written as brilliantly and as interestingly as his adversaries, there is this difference, that he has also written serious thought and practical common sense under the sugar coating of his exhilarating style. He exposes the blatant contradictions of "the self-denying yet exceedingly self-assertive" Dr. John B. Watson, founder of Behaviorism; he brings telling criticism against the Geneticists, represented by Albert Edward Wiggam; he gives well-deserved ridicule to the scientific determinism of Prof. William McDougall and the Protean instability of Freud's "associations"; and he has not neglected even those glib eclectics, Dorsey and Durant, nor Rabbi Browne's ostentatious ignorance. The work is dedicated "to all enquiring minds and to those disturbed by the apparent logic in many current theories hostile to their dearest convictions." If the book does not become a best-seller, Barnum's famous dictum will be strongly confirmed.

J. G.

Contemporary European Writers. By WILLIAM DRAKE. New York: The John Day Company. \$3.50.

It is a full-time occupation for one to keep abreast of all the host of American and English authors who are continually springing into prominence. There is little leisure left to make oneself familiar with even the most prominent of the writers in foreign languages. Mr. Drake has made a survey of the Continental literature and has written some forty brief essays on those whom he considers distinctive. The articles for the most part were first published in the literary supplement of the New York *Herald Tribune*. They bear the mark of their origin, for they are written in the readable, popular style of the newspaper feature story, with no studied analysis of an exhaustive character. In style, however, they are quite superior to the usual type of book-section articles. The authors selected are all living, with few exceptions, and again with few exceptions have all been born during or before the late 'seventies. The greater proportion consists of Frenchmen, though there is a fair sprinkling of Italian, Spanish, German and the Slavs. A general conclusion that may be fairly drawn from the authors listed is that the surest road to literary fame is through revolt, through denial of accepted tradition or through laxity in moral philosophy. By far the larger number of representative authors discussed in the volume have manifested their genius through their peculiarities. Mr. Drake has wide sympathy with all the aberrancies, not so much in giving his personal approval but in endeavoring to understand them and to show them in their most favorable aspects. He is even tolerant enough not to be wholly averse to the leaders of the French Catholic renaissance, for example Bourget, Jammes, Peguy, Barrès, Mauriac, though he does make a flippant, and quite silly, remark about them in one or two instances.

F. X. T.

Barrie. By THOMAS MOULT. New York: Charles Scribner's Sons. \$2.00.

In an age when college students please newspaper editors by answering questionnaires about the fractional number of children they intend to have in one, two and three years of marriage, which will take place in one, two or three years after graduation, one wonders whether children are any longer of more than scientific and academic interest to the human race. As the question is considered a little more deeply, however, it appears that those angels thronging the gates of heaven for passage to a place where some of them will be labeled "troubles," others "burdens" and others "Exhibit A" in baby shows, cannot be dispensed with. That part of the world which believes otherwise, which finds a child's mind something beautiful, a sunbeam, caught in a river bed, a doe careless in the forest, a fern seeking the shelter of an oak trunk, will forever feel indebted to James Matthew Barrie. There have been many who shout that Barrie is sentimental, and that such piffle cannot live into the future; that no author can live who hovers between child life and adult consciousness. What better cranny can an author seek than such a nook, away from the stupidity of such persons, and close to the dreams of youth. Everyone must secretly envy Peter Pan who does not love him; and everyone must secretly envy Sir James Barrie. For those who do Thomas Moulton has prepared a masterly biography, following the boy in his whole race through life, from the side of Margaret Ogilvy to a bashful place before the footlights of London. Unlike many modern biographies, it is not autobiographic; it concerns Barrie first, last and always. In a single word, it is a charming conversation with a charming individual.

J. E. T.

Integration of Personality of the Christian Teacher. By SISTER MARY ESTHER, O.S.F. Milwaukee: Bruce Publishing Company. \$1.00.

Old truths often come home to us with new appeal when expressed in terms of latter-day science. It has been the vogue of

late to put even spiritual principles in terms of psychology rather than in the more austere language of asceticism. Sometimes the truth has suffered dilution in the process, though perhaps this is to be ascribed to a too narrow outlook or an imperfect grasp of objective values on the part of the writer, rather than to the fact that those values have been restated in terms of science. Such pitfalls the author of the present work escapes by keeping clearly before her eyes the Gospel picture of Him who is the Way, the Truth, and the Life. Taking as her theme the Divine maxim that no man can serve two masters, she shows the re-discovery of this principle in the concept of the unified character which modern psychology describes as the "integrated personality." Left to himself, the psychologist all too frequently goes astray in the choice of the unifying principle. This it is which ethics and revealed religion must supply. Theirs are the principles for the resolution of the inner conflict, theirs the truths which bring human life to its highest and truest unity, in conformity with the plan of Him who designed our nature and gave it its direction. Sister Esther draws richly on these resources. She presents the perfect character of the God-man as the model for teachers, and then proceeds to set forth the achievements of St. Paul, St. Francis of Assisi, and St. Teresa of Lisieux, whose singleness of purpose in following the Master brought their powers to harmony and high perfection. The aids afforded the Religious teacher in the pursuit of the same end forms the content of the concluding chapters. The book breathes a wholesome spirit throughout and happily avoids the naturalism which sometimes infiltrates into the educational writings of Catholics, who, absorbed in technical aspects of the subject, seem to forget the spiritual and to view our schools as identical in aim and outlook with the secular institutions around them. Sister Esther's work is announced as the first of a series, under the general editorship of Dr. E. A. Fitzpatrick, the "Marquette Monographs on Education," for which we entertain the high hope that future numbers may maintain the same high standard as the first volume.

C. I. D.

The Marsh Arab: Haji Rikkan. By FULANAIN. Philadelphia: J. P. Lippincott Company. \$3.00.

Haji Rikkan has found a Boswell in Fulanain. The Arab peddler has discovered a medium of expression not inferior to the one found by "Trader Horn." Fulanain tells of the two great tribal confederations of Iraq, namely, the Albu Mohammed and the Bani Lam. The various tribes differ in custom and speech, but the two confederations treated are representative of Arab tribal life. Many of the tribes live in desert places, and are shepherds or breeders of camels. Others inhabit fertile tracts and till the soil. Albu Mohammed and Bani Lam are the marsh dwellers, and live in swamps that are almost impenetrable. Their huts are merely woven mats of reed, and "on the rush strewn and miry floor sleep men and women, children and buffaloes in warm proximity." Yet they are a strong and active people. Where "dirt and disease should have given death an easy victory, . . . life was triumphant," which life, in these voyages of the Arab peddler amid the marshes, we are given to share. Haji Rikkan is grim, ironical, courageous. He is guide, host, narrator. With leisurely ease he tells the stories that vividly illustrate the mentality of these strange people, their religion, their code of honor, their valuation of human life and their attitude towards women. Freedom is dearly bought by the Arab woman of humbler rank. With calm philosophy Haji Rikkan defends the fratricidal murder of a niece, who was accused of a flirtation; with equal calmness he presents the appalling traffic in women as absolute chattels. The women of Arabia are described as "the common currency for the settlement of disputes." These conditions and other lurid pictures that fill the memory of the old peddler and crowd the lives of the marsh Arabs are sometimes so foreign to our civilization that one must pause and shake off the touch of perplexity. Yet the stories are always interesting, vivid and picturesque.

F. McN.

BOOKS AND AUTHORS

"Thought."—"The Condemnation of the Action Française" is the first article in the June issue of *Thought*, the learned quarterly of the sciences and letters published by the America Press. The writer is Abbé Felix Klein, known throughout France and America for his leadership and his writings. This article is a splendid historical presentation of this organization, a straightforward analysis of its doctrines, and shows conclusively that the Holy See condemned it purely and solely for doctrinal reasons. "A Divine Lesson in Social Justice" is a study of the Old Testament by the scholarly instructor in Sociology at the Catholic University, Paul Hanley Furfey. Howard E. Egan gives the result of his research in "The Catholic Junior-High-School Movement in Chicago." "An attempt to produce an American Catholic heroic poem" is the way Charles Phillips himself describes his masterly sixteen-page poem on Junipero Serra, the great Franciscan missionary of California. "The King's Highway" is a noble tribute to this heroic priest of God. "God Immanent and Transcendent" comes from the pen of the English Jesuit, John Ashton. He submits to a careful scrutiny such writers as Hanson, Bergson, Lloyd-Morgan, Pringle-Pattison and others. Dr. Paul J. Mallmann has given of his wide experience in "China: Her Resources and Wealth." This issue maintains its high standard of excellence and keeps an alert record of the changing pulse of modern thought.

The Biographical Dictionary.—A most useful and important addition has been made to "The Dictionary of National Biography" (American Branch: Oxford University Press), by the publication of the concluding volume, at least for the next decade. The biographical sketches contained in this large supplement are of those who have died during the years 1912-1921. There is one exception, a memoir of Sir Sidney Lee who died in 1926; this is a most gracious tribute to the scholar who, as second editor of the Dictionary, carried on so well the work of the founder, George Smith. The biographies in this volume, as a rule, are more compressed than in the former supplements, and their number has been strictly limited. Even thus, the double columns, in small print, run to more than six hundred pages. Many Catholic names appear in the list, and these subjects are treated by the coreligionists of the personage. As an encyclopedia of biographical information, this work is invaluable. It endeavors to be all-inclusive and accurate, and lives up to its professions to the full extent of human sagacity.

Keeping Well.—A serious book on laughter seems like something of a paradox, but it is thus that Dr. James J. Walsh describes his recent volume on "Laughter and Health" (Appleton. \$1.50). The author establishes his thesis on the beneficent influence of hilarity for health of body and mind by an examination of the effects of laughter on the chief organs and physiological processes of man. Its stimulating power for respiration and the circulation of the blood is well known, but Doctor Walsh shows a large number of other useful results, not the least of which is the tonic shake-up or massage so often pointed out as one of the uses of horse-back riding and certain other forms of sport. Hydro-, helio-, and radiotherapy must now make room for the saner and simpler department of "gelotherapy"!

Bodily and mental hygiene of younger children finds a simple, popular treatment in "Child Health and Character" (Oxford Univ. Press. \$1.50), by Elizabeth M. Sloan Chesser, M.D. The causes and early symptoms of most of the common ailments of children are briefly enumerated, as well as the character kinks whose seeds are sown in the nursery years. There is a tendency apparent in certain parts of the work to accept as established facts some of the yet unproved hypotheses of the psychoanalysts, but, happily, this does not influence the bulk of the practical suggestions which Doctor Chesser has to offer. The chapters on adolescence and on boys' games are especially noteworthy for their sane and temperate viewpoint.

Genevieve Gertrude. The Silent House. The House of the Sun-Goes-Down. Duncan Davidson. Gun Smoke. Old Swords.

A lively little girl came from New York to a prosperous New England community and attempted to reconstruct her own life along the lines which she saw were considered quite correct. Her mother helped very little, everyone else helped a great deal. For everyone adored "Genevieve Gertrude" (Appleton. \$2.00). In fact no one who meets the vivacious little miss can escape her charm. Mariel Brady has told the delightful story in a style that is sure to captivate readers from "ninety to nine." Whether "G. G." is helping lovers to mend their quarrels or entertaining the State Superintendent, whether she is preparing a hasty supper for her father or trying to make her flaming red curls a "goldie" color, the transplanted New Yorker is always amusing and captivating. Miss Brady has given a unique portrayal of life in a small New England town that actually surpasses the promise of delight made by her publisher.

"The Silent House" by John C. Brandon (Dial. \$2.50) violates classic proprieties. The son of a thief profits by sacrilege and treachery. He is the hero of the tale. A wronged Oriental, who strives by unethical ways to regain his own, is the villain. The book is not for this reason uninteresting. On the contrary it sustains the interest of the reader to the very end, and is rich in unexpected situations.

Ever since iconoclasm was discovered as a profitable activity for authors it has been growing in popularity. After all, construction is a slow, tedious task; and reverence demands an uncomfortable posture. The only difficulty for authors at present is to find new idols for destruction. This has been overcome by Mr. Bernard de Voto. He has discovered that the Winners of the West have been passed by unnoticed and saved from the general destruction. Accordingly in "The House of the Sun-Goes-Down" (Macmillan. \$2.50), he remedies the oversight and with strong, free arm reduces to extremely small pieces some of our cherished traditions of the West. Through the eyes of John Gale, the reader shares the delusion of this Bostonian who has found only disappointment in the West. The onlooker views a horde of mean little men, liars and tricksters, cowards and cheats. The one outstanding figure of the story, James Abbot, the Southern gentleman, who made the westward march in search of power, security and freedom, meets with defeat and betrayal in the end.

In the preface to her "Duncan Davidson" (Dorrance. \$2.00), Mrs. W. A. King states that she has "tried to give a 'close-up' of the kind of happiness polygamy will procure for 'the girls.'" She speaks, also, of a rumor that a European organization is intending "to promulgate such laws as will legalize polygamy." However proximate or remote the danger of legalized polygamy may be, the author has chosen the theme for her novel. She has located the action in the Mormon settlement when Brigham Young was ruling. She draws an incisive portrait of the debasement of the wives, and also of their helpless stupidity.

A stirring tale of the adventurous old days on the lawless Mexican border, when cattle-thieves and bandits were kings of the Western frontier is related by Dane Coolidge with all the thrills and adventures that are implied in the name of "Gun-Smoke" (Dutton. \$2.00). The author has followed traditional forms for stories of this kind. There is some melodrama, but the action is favorable to virtue and righteousness, the love element is as wholesome as the air that sweeps over the prairie. It is a story for reviving interest that has been cloyed with saccharine romance.

It is quite natural that Gal Gielgud, the actor, should have written a dramatic prologue to his romance of the Polish frontier, "Old Swords" (Houghton Mifflin. \$2.00). Stanislas Konski, betrayed by his own son, is an heroic figure typical of the spirit of Poland. The chronicle of the Konski family which follows shows a strange conflict of Russian cruelty and Polish heroism. It is a tale of horror and bloodshed, of inhuman cruelty, of love that is fierce and commanding. Michael, the grandson of Stanislas, dies at the door of his own home, as his grandfather had died. There is a fitting climax to this tale of Red terror.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

Awakening to the Mexican Persecution

[The flood of correspondence which has reached the offices of AMERICA on the subject of the Mexican persecution makes it impracticable to reproduce any letters in full. Only brief selections from a few correspondents are given below.—ED. AMERICA.]

To the Editor of AMERICA:

The appended letter was mailed by me to the Editor of the New York—on May 8. The envelope bore a return address, in the event of non-delivery. To date I have failed to see any publication of it.

Apparently there is some foundation for the old saying that it makes a lot of difference whose ox is gored.

New York.

JAMES WILLIAM FITZPATRICK.

To the Editor of the New York—:

The extracts from the report of the American Committee on the Rights of Religious Minorities, printed in the—, ought to sting into thought a religious minority here in the United States. . . .

There is, according to the ever-veracious journalists, a huge section of our citizenry whose days are made miserable and whose nights rendered sleepless by the horrid possibility of the Pope of Rome hopping from the Vatican into the Red Room of the White House next March, hidden behind the Papist cigar of Alfred Emanuel Smith. They are day-dreaming and night-maring. Any religious group numbering twenty millions which is unable to secure for their brethren in Mexico treatment as civilized as that given the Jews in Rumania is neither to be feared—and reluctant as the confession is—nor respected.

(Signed) JAMES WILLIAM FITZPATRICK.

To the Editor of AMERICA:

Your labors to show the American people the devilish persecution raging in Mexico should stir the rank and file to demand a lifting of the veil of secrecy in the daily press. . . .

Catholics should realize, too, that as citizens, they have rights as well as duties: among others, the right of petition. . . .

Picture, likewise, the upheaval in the editorial offices of the press of the whole country if certain Protestant sects anywhere in the world were persecuted as are the Catholics in Mexico! . . .

It is a burning, gratuitous insult for the press to assume that the 20,000,000 American citizens who are Catholics are not interested to read what is happening in Mexico. . . . If we accept it without protest we are inexcusable. . . . We have the right of protest, we have hands, and we know how to write. . . .

Reading, Mass.

JAMES F. DESMOND.

To the Editor of AMERICA:

Mr. Herbert D. A. Donovan's recent appeal to our Catholic people to slough off the "slave mind" and take action through protests to help the oppressed people of Mexico elicited some approving letters, but left the "slave mind" undisturbed. . . .

How many have read Father Kenny's pamphlet, "The Mexican Crisis: Its Causes and Consequences"? This pamphlet, published by the International Catholic Truth Society, Brooklyn, N. Y., . . . puts the chief blame where it belongs, on the American citizen. . . . A wide reading of it might stiffen them to doff their inferiority complex and demand as citizens national and international justice . . . almost as boldly as Methodists or Jews.

Mobile, Ala.

R. A. MACD.

To the Editor of AMERICA:

. . . In certain quarters we get the impression that nothing is expected of us but prayer. With such ideas making the rounds, we need not be surprised at an attitude of apathy. . . .

Action must come from higher up. How about our "prominent" Catholics? . . . I ask, as one of the "common people," let us have light!

Brooklyn.

F. H.

To the Editor of AMERICA:

The multitudinous voices of 20,000,000 Catholic Americans have failed to wake even an echo from the daily press about the dirty doings in Mexico. The newspapers ignore us. We might as well be 20,000,000 chirping bull frogs! . . .

Could we touch the pocketbook of just one newspaper, the others would fall in line like airplanes on parade. . . .

Esopus, N. Y.

JAMES GRANNAN.

To the Editor of AMERICA:

It seems to me that the great temptation of Catholics is the fear of seeming "different" from other Americans. Their one aim would be, at all costs, to be like the rest of the people. . . . This is eating away all appreciation of the Church as the "Household of God" . . .

Pray God give us anew the capacity for righteous indignation! . . . Apply to the sufferings of the Church the watchword of which, as Americans, we are so proud: "Liberty and Justice for All!" . . . So shall we win the respect of our fellow-Americans, who, whatever their faults, understand and appreciate loyalty and fair play.

New York.

HERBERT W. VAN COUENHOVEN.

A Mission among the Choctaws*To the Editor of AMERICA:*

The Spring number of the *Calumet*, the organ of the Marquette League for Catholic Indian Missions, 105 E. Twenty-second Street, New York, carries an appeal of the Rt. Rev. Francis C. Kelley, Bishop of Oklahoma, for one of his very poor missions, that of St. Agnes at Antlers, Okla. The school at this mission will shortly be closed, never to be reopened, unless financial assistance is soon forthcoming. The school is an old frame structure, erected thirty years ago, and is in danger of being blown over almost any time by severe wind storms. . . .

For over thirty years the Sisters of Divine Providence have labored unselfishly at this mission, caring for the Choctaw Indian children. Bishop Kelley writes:

The Antlers school cannot last another year. One of our second-grade Oklahoma winds would push over most of it. If we let St. Agnes School pass out of existence, the Presbyterian school alone will remain, and the *Catholic Church will be definitely out of the work for the Choctaws*. . . . Last year we had to close an Indian school and desert an Indian tribe. Won't you help us to avoid a like disaster this year? I hope and pray that each of your members will come to our assistance. . . .

Bishop Kelley needs no introduction to American Catholics. His touching appeal will certainly strike a responsive chord in the hearts of his many friends. . . .

In return for their charity they will have the sincere gratitude of Bishop Kelley and God's blessing for having helped save one hundred Choctaw children to the Faith.

New York.

(FATHER) WILLIAM FLYNN,
Sec'y Gen., Marquette League.

Eugene O'Neill*To the Editor of AMERICA:*

The letter of K. Stuart Ross, in the issue of *AMERICA* for April 14, thoughtfully points out the sordid basis of Eugene O'Neill's pessimism.

A curious "intelligentsia," tricked by the clever staging of O'Neill's dilemmas, affects a certain flair for this playwright. That O'Neill plays weird stunts with the intellects of his followers may best be evidenced by the general tone of the lobby chatter during the intermissions of his plays. His "shallow draughts" and their more shallow reactions obtain another vote of confidence for Barnum's accuracy in mathematics. Perhaps, Shavian-like, O'Neill sits back and enjoys this zest for sophistry, being inspired to prolixity for the proper maintenance of gullibility.

Paradoxical though true, the superficial adherents of O'Neill find no affront in being forced to dispense with reason and

imagination while subscribing to his credo. A scene of "Marco's Millions" ends with the statement, "Life is so stupid that it is mysterious." The chorus of assent around me led me to be mystified by the stupidity of some people in life.

O'Neill's realism, however subtle it may be, flits in the shadows of life, shunning the high lights of wholesome virtue. No dramatist, whatever may be his technical skill, can veil his attitude on the eternal verities. O'Neill satirizes Christianity, while constantly favoring an Oriental fatalism.

If the "theatre-goer" in this Strange Interlude of the American drama will subject O'Neill's perplexities to the test of elementary and wholesome morality, he will seek elsewhere for a breath of fresh air in contemporary drama.

New York.

GERALD H. GILBERT.

To Finance the Schools!*To the Editor of AMERICA:*

An idea occurred to me that I thought I would offer as a suggestion. We have a Society for the Propagation of the Faith. It pays a part of the expense of missionary effort in foreign lands, thus relieving Religious Orders of some of their expense and giving the Orders a chance to expand on their other work.

Why can't we have a similar society for education, to endow colleges? This society "for the propagation of education" would contribute to endow all our colleges, thus relieving Religious Orders of the expense of endowment, giving them a greater opportunity to build universities and to train men to teach in them. It would also enable them to pay better salaries to their lay teachers, and would in all ways increase the interest in and the power and influence of Catholic education.

I can hear someone object on the grounds that this would require millions of dollars. Surely it would, but listen! There are approximately 20,000,000 Catholics in the United States. About 5,000,000 of them are children. That leaves 15,000,000 adults. If each one of those adults gave five dollars only once in his life, there would be a fund of \$75,000,000 to start with. The interest on this fund at five per cent would be nearly \$4,000,000 per year.

Is not such a project worth five dollars in the life of any Catholic? Many men will spend a hundred times such an "assessment" (\$500 or more) on tobacco in their life time and think nothing of it. What do they gain? Many women will spend a like amount on cosmetics during their life time, for which they will gain what?

Chicago.

JOHN C. DIGNAM.

For Doctor Bowie's Lance*To the Editor of AMERICA:*

As Dr. W. Russell Bowie reads *AMERICA*, allow me to use its columns to call his attention to a resolution recently passed by the General Assembly of the Methodist Episcopal Church, "urging the membership of the Methodist Church to subscribe and advertise only in those newspapers that stood for prohibition" (*Chicago Tribune*, May 18).

The Rev. Doctor used his pulpit to criticize the Catholics who dropped a newspaper for having misrepresented and maligned a devoted religious community of women, although the action of these Catholics did not interfere with the liberty of the press, since misrepresentation does not come within the meaning of that liberty.

Now the Methodists "organize a boycott," not against newspapers that misrepresent them, which would be a measure of legitimate self-defense, but against those that do not see prohibition with the same eye as they do. This is denying the papers a right which is clearly theirs, the right to express an opinion on matters of public policy.

Will the Rev. Doctor condemn this action of the Methodists? Let us wait. But I have a serious doubt about it.

Chicago.

F. B.